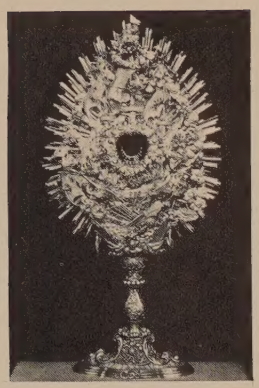
The Marian Era

Vol. 2 – 1961



Monstrance of Maria Victoria Church, Ingolstadt, Bavaria, commemorating and portraying the victory of the Christians over the Turks in the famous naval battle of Lepanto.

THE MARIAN ERA

World Annual of the Queen of the Universe

FRANCISCAN FATHERS
LIBRARY
ST. JOSEPH'S CHURCH
LOS ANGELES, CALIF.

VOLUME TWO • *1961*

© 1961 by Franciscan Herald Press, 1434 West 51st Street, Chicago 9, Illinois. U. S. Copyright claimed for cover illustration of THE MARIAN ERA, Vol. 2, 1961. Reproduction of this, or any article, in whole or in part, without permission is prohibited. Library of Congress Catalog Card Number: 60-12982. Designed and produced by Publication Associates. Made in the United States of America.

NIHIL OBSTAT: Geron Fournelle O.F.M., Mark Hegener O.F.M., *Censores Librorum;* IMPRIMI POTEST: Dominic Limacher O.F.M., *Minister Provincial;* IMPRIMATUR: † Albert Gregory Meyer D.D., *Archbishop of Chicago.*

THE MARIAN ERA

CONTENTS

VOLUME TWO • 1961

FROM ALL DANGERS *by Marion A. Habig* 5
MARY AND THE GENERAL COUNCIL *by Richard Cardinal Cushing* 8
LOVE THAT MAKES THE WHEELS GO ROUND *by Liam Brophy* 12
IRELAND'S INDUSTRIAL ROSARY CRUSADE *by Gabriel Harty* 16
OUR LADY OF THE RIVERS 26
OUR LADY OF THE MOUNTAINS 29
A NEW DOCTOR OF MARY — ST. LAWRENCE OF BRINDISI *by Nathaniel Sonntag* 30
MARY, MIRROR OF JUSTICE *by Sister Mary Carol Frances* 35
THE MARIAN LIBRARY *by Philip C. Hoelle* 40
MARY AND THE PROTESTANT CONCERN *by Paul F. J. Palmer* 46
THE SODALITIES OF OUR LADY *by James J. McQuade* 50
THE MARY MIRROR *by Conrad of Saxony* 54
THE MARIAN CHRONICLE *by Anne Tansey* 58
THE IMMACULATE CONCEPTION — THE HISTORY OF A DOGMA *by J. Armand Robichaud* 66
TO JESUS THROUGH MARY — THE DE MONTFORT WAY *by Roger M. Charest* 70
ISLAM AND THE VIRGIN-MOTHER *by John M. Abd-El-Jalil* 76
ENGLISH MARIAN LITERATURE OF 1960 *by William M. Fackovec* 89
MARIAN AWARDS OF 1960 98
MARY PRODUCTIONS 101
MARIAN CONGRESSES 116
FROM DANTE'S PARADISO 120
THE MOTHER OF GOD AND THE GENERAL COUNCILS 128

PUBLISHER: Mark Hegener EDITOR: Marion A. Habig
ASSOCIATE EDITORS:
Alfred Boeddeker, Marcian Schneider, Alban Maguire, Sergius Wroblewski, Norbert DeAmato
ART DIRECTOR: Julian May ART STAFF: Virginia Broderick, William Dichtl
DESIGN AND PRODUCTION: Publication Associates CIRCULATION MANAGER: Albert Nimeth

THE MARIAN ERA aims to present scholarly articles of general interest and lasting value in an attractive and permanent form. Its scope includes topics on our Lady in all the fields of study and endeavor: art, literature, history, piety, and theology. It is published annually in May by Franciscan Herald Press, 1434 West 51st Street, Chicago 9, Illinois, for the Franciscan National Marian Commission, which constitutes the board of editors. Single copies, $4.95

THE COVER: The figure of the Madonna is shown against the outlines of what might be called a canyon of industry. On either side rise simple forms of various buildings; power stations, docks, warehouses, offices. Superimposed over these is a water wheel, an invention basic to industrial development. Light from a golden sky flows like grace through the figure of the Madonna and along the floor of the "canyon" to surround tiny silhouettes of workers — the living objects of the Madonna's concern and love.

Our Lady of the Annunciation by Andrea della Robbia in the Franciscan church at Siena, Italy.

Fourteenth-century woodcarving of the Blessed Virgin Mary, Mother of God, in the refectory of the Seminary de la Clarté Dieu, Orsay, France.

EDITIONS FRANCISCAINES DE PARIS PHOTO

EDITIONS FRANCISCAINES DE PARIS PHOTO

Thirteenth-century gilded statue of our Lady on the side porch of the Cathedral of Amiens, France.

FROM ALL DANGERS

By the Editor

In the age-old sands of Egypt a fragile papyrus, measuring seven by three inches, has been found. Strict paleographic procedure has definitely identified the little piece of paper as a product of the third century. The Greek words inscribed upon it were written probably around the year 250 A.D.

What are the words written on this seventeen-century-old papyrus? They are the familiar phrases of a well-known prayer to our Lady, asking her protection amid dangers — the *Sub tuum praesidium*: "We fly to your patronage, O holy Mother of God; despise not our petitions in our necessities, but deliver us always from all dangers, O glorious and ever blessed Virgin!" Thus this favorite prayer, which Christians have addressed to their Heavenly Mother through the centuries down to the present day, is much older than was hitherto

The glorious and ever blessed Virgin, Mother of God, on the principal facade of the Cathedral of Leon, France.

thought; it is, in fact, the oldest of all known prayers to the Blessed Virgin Mary.

The Egyptian papyrus of 250 A.D. is a valuable record of the doctrine of the early Church concerning Mary as well as the veneration of Mary by the early Christians. It shows very clearly that the dogmatic term "Mother of God" was in common use at the time; and so it is a living expression of the belief of these Christians in the Divine Motherhood of Mary. Furthermore, the closing words of the prayer, in the newly discovered Greek original, call Mary, not merely the ever blessed Virgin, but the "only spotless (or immaculate) one."

Noteworthy too is the fact that this prayer addresses Mary, not as an intercessor, but as our helper by reason of her exalted position as "Mother of God"; it attributes to the Blessed Virgin a special kind of power which God has given her because of her Divine Motherhood. It is, therefore, a synthesis of the most fundamental truths concerning Mary; and it represents the crystallized thought of the Christians at this early date on devotion to our Lady.

The text speaks of a great "necessity" (a painful or calamitous situation, according to the Greek original), in which the persecuted Christians of the third century hope to receive aid and protection from their Heavenly Mother. It is the voice of the Church of the martyrs; and it expresses the attitude of the loyal followers of Christ who were living in a state of great and constant danger — a condition from which they confidently expected to be liberated by the power of the Mother of their God and Savior. (Cf. article by Igino Cecchetti in *American Ecclesiastical Review,* Jan., 1959.)

The present age is one of martyrs and of danger not unlike that of the Church in the third century. The powers of evil and darkness, that is, of atheistic Communism, are becoming more and more bold and threatening; and it is imperative that all followers of Christ, all believers in God, present a united front against their common foe and combat it with spiritual weapons. It is only by living what they believe, by making amends for un-Christian living, and by persevering prayer for divine assistance and the protection of the Mother of God that they can and will emerge victorious in this conflict.

We would like to suggest that the third-century prayer to our Lady, "We fly to your patronage, O holy Mother of God," be recited everywhere and every day, in public and in private, in churches and schools, in homes and places of work — in these critical and dangerous times of the modern age. It takes only ten seconds to say the prayer; and it is a richly indulgenced prayer (a partial indulgence of five years, each time; a plenary indulgence, under the usual conditions once a month, if said daily; a plenary indulgence at the hour of death, under certain conditions, if recited frequently in life — cf. *Preces et Pia Opera,* or *Raccolta*).

Mary, the Mother of God and our Heavenly Queen and Mother, will be our invincible protection in these modern times of danger, when the ominous shadow of the Kremlin is casting an uneasy spell upon the entire non-communist world, just as she was the sure refuge of the first Christians under Rome's brutal persecution and in God's own good time led them out of the dark Catacombs to the bright day of the triumph of the Faith.

It is well to remember that not every one living behind the Iron and Bamboo Curtains is an atheistic Communist. Besides the many Christians in the so-called satellite countries which are ruled by Communist tyrants, there are not a few also inside Red Russia and Red China. All of these are in very much the same condition as were the early Christians in the pagan Roman Empire.

Inside the high stone walls of the Kremlin in the center of Moscow, the Cathedral of the Assumption of Our Lady is still standing. Above the entrance of this historic edifice, the Vladimir Mother of God is still repre-

sented in a posture that seems to welcome into her sanctuary a people who today are far from God. Over the arch of this entrance there is inscribed a prayer to our Lady which is remarkably similar to the third-century petition for protection and aid from the Mother of God; and strange to say, these words were rewritten when the former church was restored in the years 1953-1955. The prayer to the Virgin of the Kremlin is as follows:

"O sovereign Lady, receive the prayers of your servants and deliver us from all necessity and misfortune; for you, O Mother of God, are our defense and our rampart; you are our Advocate. We fly to you; deliver us, O Mother of our God, you whom the Holy Spirit has overshadowed."

It was this cathedral and this image and inscription, which Pope Pius XII had in mind, when in 1952 he wrote to the Russian people: "We know that in the very city of Moscow a temple has been built — withdrawn, alas! from divine worship — and dedicated to the Assumption of the Blessed Virgin Mary into heaven; and this is clear testimony of the love that your ancestors and yourselves bear to the Holy Mother of God."

Despite the attempts of the Communist Party (which consists of only a small part of the Russian people) to stamp out all religion in the U.S.S.R., there are still many who worship God and pray to the Mother of God for help and protection. If we join our prayers and penances to theirs in genuine Christian fashion, we may yet live to see fulfilled the prophecy made by the saintly Father Maximilian Kolbe just before his death by starvation in a Nazi concentration camp: "You will one day see the Immaculate Virgin in the center of Moscow and on top of the Kremlin!"

We, therefore, offer the second volume of THE MARIAN ERA with more or less the same general theme that we chose for the first; namely, the role of our Lady, and of devotion to her, in the work of unifying all the forces opposed to godless Communism, and in the conversion of Russia itself and all Communist countries.

Particularly helpful in directly fostering unity among all Christians in the world are the articles by Cardinal Cushing on "Mary and the General Council" with special emphasis on the Vladimir Mother of God; Father Palmer on "Mary and the Protestant Concern"; Father Robichaud's "History of the Dogma of the Immaculate Conception"; and Father Sonntag's account of the Marian Doctor, St. Lawrence of Brindisi. The short account of the oldest known prayer to Mary, given above, may also serve as a contribution to this end.

Even the 425,000,000 Moslems in the world (as compared with 867,000,000 Christians, of whom 528,000,000 are Catholics), if they are true to their worship of one God and the praise they bestow on Mary, cannot but join hands with the Christians in combatting atheistic Communism. Many, no doubt, will be surprised when they read Father Abd-El-Jalil's analysis of what is contained in the Koran about Mary.

The genuine Marian devotion and activity which is required of us to bring about the conversion of Russia (and also a considerable part of the Christian world) is the subject of the articles by Father Charest on the de Montfort Way, by Sister M. Carol Frances on Mary as our perfect model inasmuch as she more than any other creature reflects the holiness of God, by Dr. Brophy and Father Harty on the Rosary Crusade in the factories of Ireland, by Father McQuade on the Sodalities, and by Father Hoelle on the Marian Library.

For the warm welcome extended to volume one of THE MARIAN ERA we are grateful; and we have found encouragement in the words of commendation and good wishes which we have received. However, we do hope that volume two, which we have tried to make at least as good as the first, will reach a larger audience. Our readers can do much toward that end by telling their friends about it. To the authors who have contributed articles we are indebted in a special way; for, without their generous cooperation it would not be possible to publish THE MARIAN ERA. It is their project as much as ours.

We wish to express our thanks to the forty-eight members of the American Hierarchy who have sent us letters of praise and approval. A few of them will be quoted briefly at the end of this volume. The Most Reverend Constantine Bohachevsky, Archbishop of Philadelphia for the Byzantine Rite, while he found our project "highly commendable" pointed out that in most American and English publications, "there is an almost exclusive concentration on Russia in the work of Reunion, with little or no mention of the importance of countries submerged by the U.S.S.R. I am thinking specifically of the Ukraine (whose western part is Catholic, with a list of modern martyrs, and whose eastern section is schismatic; while both areas have an intense devotion to the Blessed Virgin Mary and their share of miraculous icons) and of one of her Metropolitans who has done so much for the cause of Reunion, the Servant of God Andrew Sheptytsky. Pontiffs in the past and present have repeatedly said that the East would be converted through these peoples." We are glad and grateful to have this information; and while we could not carry out the Archbishop's suggestion in volume two, we hope to have a suitable article in volume three. In fact we welcome any and all suggestions which will help us to make our Lady more correctly understood and more fervently loved through the medium of THE MARIAN ERA.

MARY, and the

EDITIONS FRANCISCAINES DE PARIS PHOTO

The Vladimir Icon of the Mother of God in the Tretiakov Museum of Moscow.

The story of St. Vladimir and of the "Vladimir Mother of God," an icon venerated in Russia since the middle of the twelfth century, and the significance of Mary for the coming Ecumenical Council.

General Council

By Richard Cardinal Cushing

The Faith, which we profess, was born in the East and rose, like the sun, to shine upon the whole world. It was taught and its liturgy was developed in the Greek-speaking world of the Roman Empire. Its first documents and early literature were written in the languages of the Roman Orient. The names "Catholic" and "Ecumenical," Greek in origin, remind us of the early ages of the Church when "East" and "West" were merely geographical terms and not divisive ecclesiastical terms as their use today so frequently implies.

But the names 'Catholic" and "Ecumenical" remind us of another religious truth. They reflect an essential Christian concept; universality with unity — the Church of Christ, worldwide but one. Symbolic of this twofold characteristic of the church is the painting which we see before us — the icon as the Eastern Christians call it, whose origin is Greek, whose history is Russian, but whose significance is universal.

This icon, so worthy of our veneration, is the focus of our tribute to our Lady and the symbol of her presence among us. It is called "The Vladimir Mother of God." As Catholics of the Latin rite are devoted to Our Lady of Fatima, Our Lady of Lourdes, or to Our Lady of Perpetual Help, so Russian Christians for almost a thousand years have venerated and invoked the aid of the "Vladimir Mother of God." This painting is the most sacred of the many Russian icons — or images — of Mary. It takes its name from the holy and ancient City of Vladimir which, in the early days of Christianity, was a great center and source of the Christian Faith.

The name "Vladimir" is, in fact, hallowed and meaningful to all Russian Christians.

It was Prince Vladimir who became the first Christian ruler of the Russian people when the East and West were united in the fullness of the Faith, before the tragic schism of the eleventh century had split the spiritual kingdom of Christendom. In the tenth century, Christianity had begun to spread slowly among the Slavic peoples who had settled in the region known today as the Ukraine. Priests, legates, and missionaries from Italy and Germany in the West and from Bulgaria to the South brought the glad tidings of the Gospel to the pagan Russians of Kiev, while from Constantinople and the Byzantine Empire came the greatest influence in Christianizing these pagan people. Historians give various accounts of the conversion of Vladimir, Prince of Kiev. One colorful chronicle describes the visit of envoys sent by him to Constantinople to investigate the Christian religion which so many of his people had embraced. When the envoys entered the magnificent church of Santa Sophia in Constantinople and witnessed the mystic solemnity of the Byzantine liturgy of a solemn Mass, we are told that they were so overwhelmed with wonderment that they were convinced of the truth of Christianity.

When Prince Vladimir received the reports of his envoys, the chronicle tells us that he requested and received baptism about the year 988. Like another Constantine, he made every effort to wipe away the remnants of pagan cults and to persuade his people to accept Christianity. Churches, shrines, monasteries were built by Vladimir, and so great was his zeal and fervor that generations of Russians have called him — as they still do — "St. Vladimir the Apostle." His feast is celebrated August 15th, not only by the Russians separated from us, but also by our fellow Catholics of the Ruthenian and Ukrainian rites. The Faith which Vladimir embraced and encouraged spread so rapidly that the nation became known as "Holy Russia."

Some 150 years after Vladimir's conversion, a descendant of his — Prince Andrew Bogoljubsky — established as his capital the town of Vladimir, about 100 miles east of modern Moscow. He brought with him his most treasured possession — an icon painted many years before by an unknown Greek artist, which had been presented to him by the Patriarch of Constantinople. We behold today a reproduction of that icon in honor of the Mother of God. The Prince built a church where this icon could be honored with fitting veneration. He called the edifice the Church of the Assumption of the Blessed Virgin. Around this beautiful painting, devotion to the Blessed Mother was stimulated by many favors granted through her intercession and the icon became known as the "Vladimir Mother of God."

To another Church of the Assumption of the Blessed Virgin, the icon was carried in the 15th century with

great solemnity. It was located in the new Russian capital of Moscow, on the grounds of the royal palace, the Kremlin.

Whenever the city was besieged by the Tatars, the faithful would join in procession as the Vladimir Madonna was carried about Moscow. From place to place in critical times it was carried as a mark of confidence in the heavenly intercession of our Lady. The last time it was taken to a battlefront was during the first World War. At all times peasants, priests, and princes made pilgrimages in honor of our Lady, in the church of the

BOSTON PILOT PHOTO

His Eminence Richard Cardinal Cushing at the services held in Boston College Stadium on October 9, 1960.

This article of His Eminence Richard Cardinal Cushing is part of an address given by him on World Sodality Day observed at Boston College Stadium on October 9, 1960.

Assumption in the Kremlin, made famous by the Vladimir icon. The church still stands, but it is now a museum for atheistic propaganda. The original icon has been preserved and displayed by a godless regime as a relic of a decadent past.

But the ancient past of Russia is not dead. The ancient Faith of Vladimir still remains in a Church of Silence and the great devotion of the Russian people to the Virgin Mother of God still shines through cracks in the Iron Curtain, with a brightness that atheistic dictators cannot extinguish. In very truth, the East has always exceeded the West in the reverence paid to the Virgin Mary. Of all the generations that have called her blessed none has done so with such eloquence as the Eastern Christians.

Significant it is, therefore, that we venerate the icon of the Vladimir Mother of God and join with the Eastern churches to praise and implore her whom so many generations of Russian Christians have praised, to whom so many more now plead for peace.

Significant also is this icon, because we share a common heritage, the ancient Faith which Vladimir received and the same devotion to the Mother of God, because it inspires us to await with eager expectancy the day when Russia will regain her ancient Faith, the unity of Christian love, the Catholic character which binds all members of Christ to his Mystical Body, the Church....

But while this venerable icon reminds us of our common heritage — the Faith which we and ancient Russia share, it also reflects a sad situation. The diverse languages we hear ringing out in praise remind us of the many customs and languages and rites by which the Church universal expresses faith and worship, but they also remind us that there is division and disunity among Christians. Not differences or distinctions only, but separation and opposition. Although there are some ten million and more Catholics of the various Eastern Rites who are one with us in faith and charity, yet there are ten times that number of Eastern Christians who are separated from us.

The Greek and Slavic East and the Latin West have been disunited for centuries. How this disunity came about, historians have labored for centuries to explain — now throwing the blame on this people or that nation, this patriarch or that pope, this invasion or that natural phenomenon; citing geographical reasons, political reasons, ethnic reasons. But what have ancient diverse reasons to do with followers of Christ, members

World Sodality Day in Boston College Stadium on October 9, 1960, was sponsored by the Sodalities of the Archdiocese of Boston.

BOSTON PILOT PHOT

of his Mystical Body, for whom "there is neither Jew nor Greek . . . neither slave nor freeman." Whatever the facts which caused this division, how many the reasons which have perpetuated this disunion, one thing is sure. At the root of division is sin, whether of few or of many. Sins against faith, no doubt, but more disastrous, sins against charity — against Christian and brotherly love. The Mystical Body of Christ is only wounded by sin; and most grievously is it wounded by sin against its sublime unity.

It is not for us to sit in judgment, to condemn smugly or self-righteously those of former ages whose legacy of division we have inherited. Although the study of the historical facts which surround the schisms of the 11th and 15th centuries is valuable and profitable for a greater understanding of man's pettv weaknesses and

CONTINUED ON PAGE 102

The outdoor services in honor of our Lady held in Boston College Stadium on Chestnut Hill were dedicated to the success of the forthcoming Ecumenical Council.

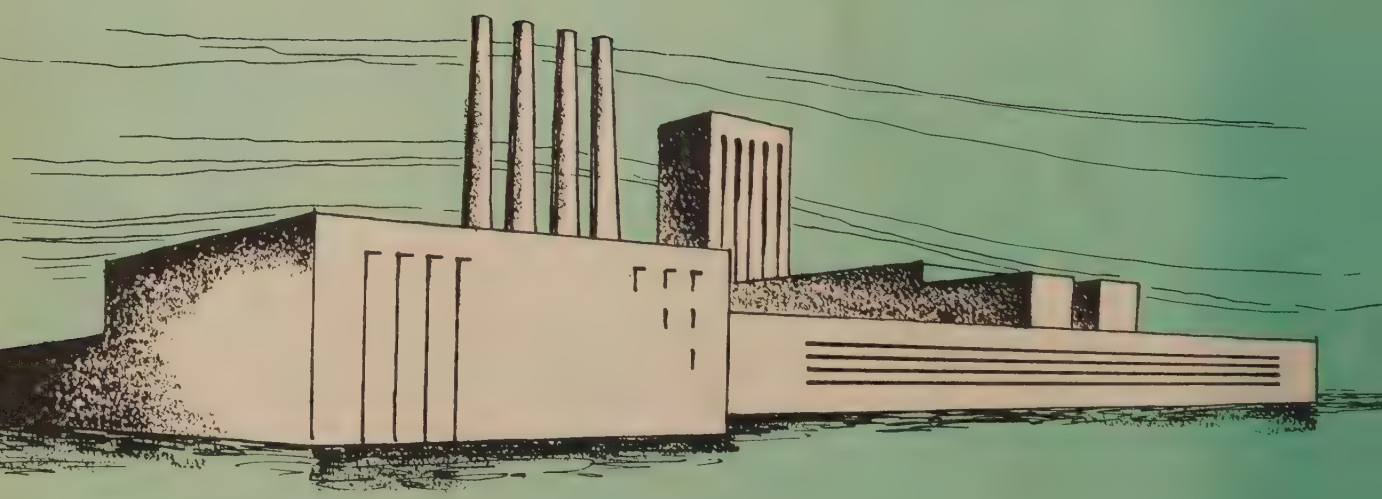
BOSTON PILOT PHOT

Love That Makes

Something wonderful has happened to labor and industry in Ireland; and our Lady is playing a central role in the transformation.

The Industrial Revolution has given Satan one of his greatest opportunities for the enslavement of the human race. The dire poverty, degradations, and social injustices inflicted on the workers at the end of the nineteenth century hardened the hearts of the workers and bosses alike. "Business is business," became the first and last commandment of the mill and factory owners, by which they meant that the law of God and the laws of gain were separate and opposed. The great social encyclicals have made us familiar with the callous mentality which produced and promoted the Industrial Revolution.

The patience of the exploited workers gave way to gathering resentments. At first their cries for social justice were ruthlessly suppressed and Trade Unions were



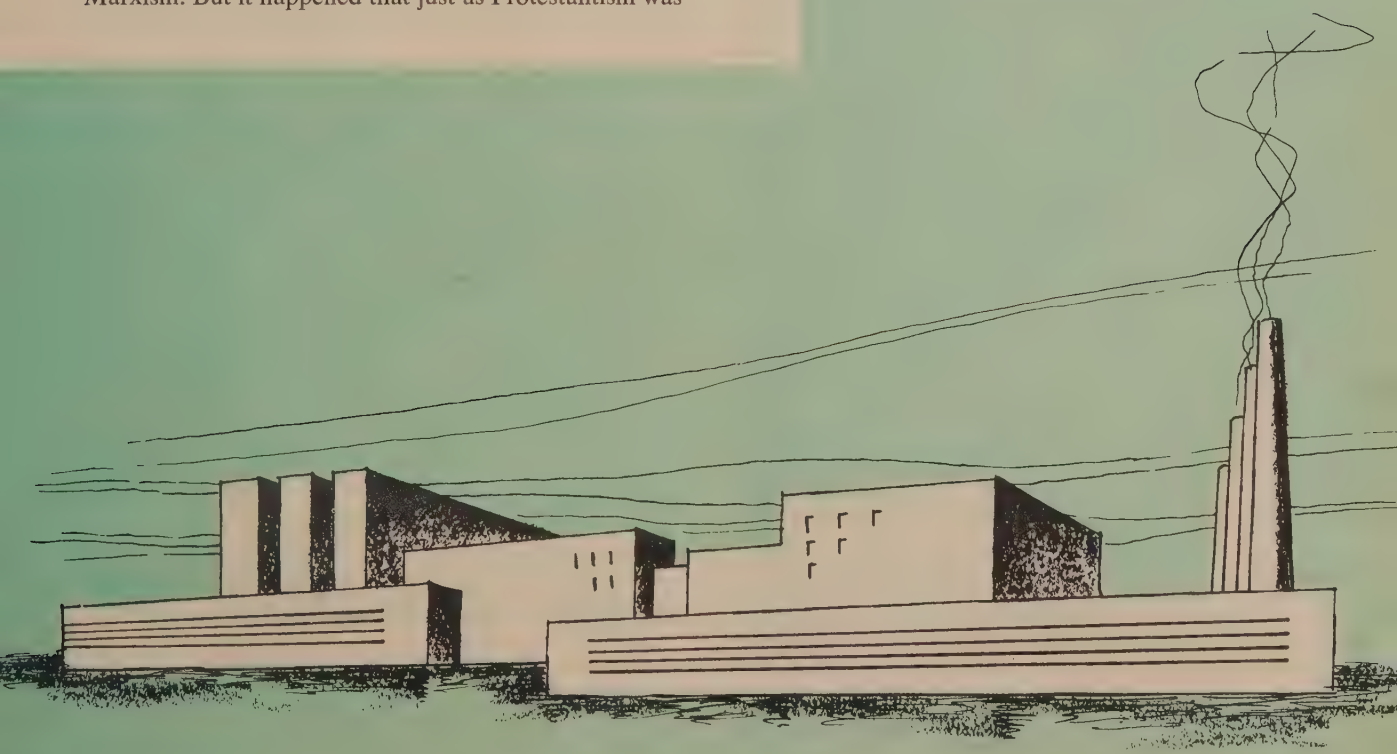
the Wheels Go Round

By Liam Brophy

brutally and systematically put down. An inevitable class war resulted; and workers came to hate property owners, while many of the middle and upper classes regarded the workers as mere tools or "hands," sent into the world for their use and benefit.

Not since the Protestant Reformation, in which it had its dark, deep roots, had Satan been given such a chance to establish his empire of chaos. Our times bear witness to the fiendish thoroughness with which he seized that opportunity. Atheistic Communism arose out of the resentments caused by the Industrial Revolution. From Luther to Lenin the line runs straight.

There was no inherent reason why mechanization in industry should have been tied up with materialism and Marxism. But it happened that just as Protestantism was



sweeping over Europe and Calvin was formulating his formula about riches being a sign of righteousness, men like Galileo and Francis Bacon were switching the energies of men's minds to the tracks of material achievements and "the improvement of man's estate." The ideal of progress was diverted from the precepts of spiritual perfection through prayer and penance to the very different plan of making life more comfortable and of eliminating as many of life's sorrows and inconveniences as possible. In the end, as we have seen, a world which rejected the Cross was "crushed in the fall of what it cast away." R. H. Tawney in his masterly study, *Religion and the Rise of Capitalism,* has well said: "That the problems of a swiftly changing economic environment should have burst on Europe at a moment when it was torn by religious dissensions more acute than ever before, may perhaps be counted as not least among the tragedies of its history."

CHARLES C. FENNELL PHOTO

The Rev. Gabriel M. Harty O.P., Director of the Industrial Rosary Crusade, leaving his priory in Dublin to visit factories throughout Ireland.

Liam Brophy, Ph.D., is a well-known writer of Dublin, Ireland. He contributed the article "Mary versus Marxism" to volume one of THE MARIAN ERA.

Reminding us that in the great Catholic centuries economic theory was related to religious ends, and that usury was kept very much in its place by the Church, Tawney declared that "the Church's doctrine of economic ethics is the expression of conditions of medieval industry. A religious philosophy, unless it is frankly to abandon nine-tenths of conduct to the powers of darkness, cannot admit the doctrine of a world of business and economic relations self-sufficient and divorced from ethics and religion." He quotes Martin Saint-Leon's comment on the medieval guild as a proof that social interests were once subordinated to spiritual ends, and that workers did enjoy social justice before Capitalism became synonymous with cupidity: "All of the former small world was strongly imbued with the Christian ideas concerning a just wage and a just price. Without doubt, then as now, there was cupidity and avarice; but a stringent rule rested on all and in a general way it demanded for all that daily bread which is promised by the Gospel."

The Lutheran rejection of the Church's authority unleashed avarice and cupidity like wolves upon the world. Its law of the Two Moralities made it possible for men to indulge in the most ruthless practices in business competition and soothe their consciences at Sunday morning service. When they spoke of God's Kingdom as not being of this world, the Protestants and more especially the Puritans meant that this world is no part of God's Kingdom.

The time came, under the drive of Calvinism, when it was regarded as a duty to acquire wealth, and when there was a general acceptance "of a scale of ethical values which turned the desire for pecuniary gain from a perilous, if natural frailty, into the idol of philosophers and the mainspring of society." The countries which resisted Protestantism, notably Ireland and Spain, were regarded as backward and unprogressive. "Where, as in Ireland," says Tawney, "the elements were so alien (to Puritanism) that assimilation was out of the question, the result was a wound that festered for three centuries."

To every nation Providence assigns a special role. The more spiritual the nation's vocation, the more suffering is sent to it to fit it for its high destiny. Ireland was prepared by these three centuries of suffering for her great task of restoring the industrial world to Christ through the Rosary Crusade. It was the monks of Ireland who

in the Dark Ages, amid the ruin and desolation that followed the collapse of the Roman Empire, brought the Faith and civilization to Europe. Ireland seems destined to fulfill a similar role in the modern world by restoring the Faith to the most secularized part of it, the realm of industry.

Satan, as we have said, made his broadest and boldest bridgeheads in the world of industry. Factories have come to seem like temples of Satan — the very antithesis of churches, the arrogant basilicas of secularism. As Mary comes to crush the serpent's head, where better could she oppose Satan than in the industrial world? What more appropriate place to withstand him than the factory? Those are the reasons why we believe Ireland's Industrial Rosary Crusade is a movement of vast spiritual and social importance.

Ireland's devotion is unique in the spiritual history of nations. When the English Reformers sought to stamp out the Catholic Faith in Ireland they systematically destroyed churches and killed or exiled the priests. At the time of the great Counter-Reformation in Europe when the Liturgy was being practiced in all its splendid fulness in the Catholic nations of the south, Ireland was being devastated. While Mass was being celebrated in the vast and magnificent Gothic cathedrals of France and Italy, the Holy Sacrifice was being offered on rough "Mass Rocks" in the remote valleys and glens of Ireland. And it often happened that priests and people offered the sacrifice of their own loyal lives when soldiers swept down upon the little congregations and put them to the sword.

Those who criticize Ireland for its lack of liturgical tradition may not be aware of the background. For centuries the Irish people were struggling for the bare existence of the Faith in their midst. Prayer-books were difficult to obtain, and if found by spies or soldiers were certainly destroyed. But the Irish could and most certainly did recite the Rosary without beads.

CHARLES C. FENNELL PHOTO

Father Gabriel M. Harty O.P. reminds the workers that the program of the Industrial Rosary Crusade may be summed up in the four words: LEARN, LOVE, LIVE, GIVE *the Rosary; for, the Rosary is more than the recitation of certain prayers — it is a way of life.*

A worker at a Dublin chocolate factory has his beads blessed by the director of the Industrial Rosary Crusade, Father Gabriel M. Harty O.P.

All through the dark ages of persecution the Irish clung to the Rosary. It is intimately bound up with her struggle for freedom. Even within living memory, when the Irish leaders were being executed, the people knelt outside the jail gates reciting the Rosary, so that it may be truly said it is Ireland's national prayer.

The history of the Industrial Rosary Crusade shows the almost sudden convergence of several spiritual needs and forces: Ireland's age-long devotion to our Lady; the growing desire of the Irish working class, under the inspiration of men like Matt Talbot, to bring prayer into the very texture of their work; and the call of the popes to the active social apostolate. It really began in the Holy Year 1950, in response to the Holy

CONTINUED ON PAGE 115

In joy and woe, in good and ill,
Mother of God, be with me still.
—Edgar Allan Poe

Ireland's INDUSTRIAL Rosary Crusade

By Gabriel M. Harty

The central theme of the Crusade is the Queenship of Mary. Our Lady is set up as Sovereign Mistress of the Workshop; and the workers and management are filled with the idea of renewing the splendors of Nazareth. As Joseph and our Lord would come at the end of the day to lay the labor of their hands at Mary's service and try to make a home for her, so the firms who have joined the Crusade work in union with the Carpenter of Nazareth, contemplating the redeeming mysteries of his life and crowning their day by kneeling at Mary's feet to recite the Rosary.

Labor thus receives a new value and an added incentive. To Labor as well as Management, the words "value," "incentive," and "service" have a very full meaning today. The Crusade spiritualizes the content of these terms. That is undoubtedly one of the tasks of our time: to give people a spirituality that is in keeping with their natural maturity.

Those who set out to form a Rosary group in a place of work receive the following advice:

1. Remember this is a popular movement. So it is up to yourself.
2. Speak about the idea to a few friends at work beforehand.
3. Between you, try and get around to as many of the workers as you can. Get their views and suggestions.
4. When the workers have agreed to start, you can approach the management. Do not rush to see the General Manager. Make sure you go through the proper channels. The foreman or forewoman, the supervisor, the shop steward; all these people will be helpful.
5. When the workers are agreed to start, and the permission of the management has been sought, call to see the local priest. This is best left to some members of the firm that live in the parish.
6. At some stage along the line, a committee should be formed. At first the committee may be provisional. The committee elects as its officers a President, Secretary, and Treasurer.

These officers attend the monthly meetings of the Crusade held at the general headquarters.

At any stage in this process you may call to see the Director of the Crusade or any of the officers who assist him.

At every stage, God must be consulted. Prayer must go before, and follow all your activity.

The following is an outline of the organization of the Industrial Rosary Crusade:

1. ROSARY GROUP

The basic unit in the organization of the Crusade is the Rosary Group, which as a general rule comprises all the members participating in the Crusade in a particular place of work. In the case of some of the larger industries, it may be desirable to have more than one Rosary Group. The circumstances in each place of work will suggest the most suitable arrangement.

2. ROSARY CELL

Each Rosary Group should have within it an actively apostolic Cell to direct its spirit and organize its affairs. It should be the aim to have this Cell as widely representative as possible of the various sections of the

Group.

For the development of an apostolic Cell in the true spirit of the Crusade, much will depend on the choice of Cell-Leaders. It is they, who through their devotion to the purpose and spirit of the Crusade, must lead the way towards a realization of its ideals. The regular attendance of the Cell Leaders at the monthly Guild meeting is of the utmost importance in preparing them for this vital role.

In the case of some Rosary Groups, the Cell may, with advantage, take the form of a formally appointed committee. In such cases the role of Cell-Leaders will devolve on the officers of such a committee.

It is recommended, that where it can be arranged, each Rosary Group should have as an Honorary President a representative of the management of the industry concerned who would be entitled to attend and take part in all meetings of the Cell or Guild.

3. ROSARY GUILD

The Guild is formed from the Cell-Leaders of the different Rosary Groups under its care. Each Guild has a Spiritual Director. The Guild elects as its officers a President, a Vice-President, a Secretary, and a Treasurer, whose appointments are subject to ratification by the Director and his Council. Generally, such appointments shall be for a period of one year, but the Director and Council may, with a view to avoiding a complete change of officers at an annual election, require one or more of the outgoing officers to continue in office for such further period as may seem fit.

Where a vacancy occurs among the officers of the Guild the other officers may, with the approval of the Director and his Council, co-opt a member to fill the vacancy for the remainder of the term.

Dublin Dock workers kneel where they work to pray the Rosary.

CHARLES C. FENNELL PHOTO

On the Dublin Docks Matt Talbot once prayed, a lonely figure. Now an army of praying men and women has risen to follow the banner he raised.

4. MONTHLY MEETING

The Guild holds monthly meetings. The importance of these meetings in the life of the Crusade cannot be over-emphasized, as it is at them primarily that it is hoped to mould the members in the traditional understanding of the Rosary. It is to the Guild, and in particular to the officers of the Guild that the Rosary Groups must turn for much of the advice and guidance they will require. Forming as they do, the link between the Director and the various Rosary Groups the members of the Guild must be zealous not to fail the trust reposed in them.

On the President devolves the responsibility of insuring that the business of meetings is conducted in the spirit of the Crusade. It is his duty to see that all returns and reports required by the Council or the Director are duly furnished by the Secretary or Treasurer.

5. ROSARY COUNCIL

The Council consists of the Presidents of the Metropolitan Guilds and two other members nominated by the Director. Its primary function is to assist the Director in the administration of the Crusade's activities in both an advisory and an executive capacity.

In particular, all formal arrangements for the quarterly meeting of the officers of the Guilds, for pilgrimages, retreats and other activities affecting the Crusade as a whole are the special care of the Council. In special circumstances the Council may appoint sub-committees to look after particular works.

6. QUARTERLY MEETING

The officers of each Guild attend the quarterly meeting. The meeting is presided over by a Chairman appointed by the Council, with the Secretary and Treasurer of the Council acting as the other officers.

The director of the Crusade often visits the Docks to say a word of encouragement to the men who strive to make a prayer of their daily work.

The prayers of the Rosary daily ascend in Ireland as a sweet incense amid the smoke and sweat of industry. The Dominican director of this crusade carries on the ideal of his spiritual Father, holding up the torch of truth amid darkness.

Hundreds of men kneel down on the Docks to say the Rosary daily, and stand up to make way for Christ.

The Secretary and Treasurer of each Guild read, respectively, a report and financial statement covering the activities of the Guild in the previous quarter. The reports and statements are then handed in to the Secretary and Treasurer of the Council and any points arising out of them are discussed.

The meeting ends with a talk by the Director and the recitation of the Rosary.

7. FUNDS

All monies received by any Rosary Cell or Guild on behalf of the Crusade, should be duly accounted for to the Treasurer of the Council at the quarterly meeting of Guild officers. The Treasurer of the Council and of each Guild must prepare annual statements of accounts as of the 31st December of each year.

As a general rule all monies surplus to the ordinary needs of a Rosary Cell or Guild should be transmitted to the Treasurer of the Council for lodgement to the account of the Crusade. No expenditure, apart from such as may be required to meet the ordinary needs of a Rosary Cell or Guild, should be incurred without the prior sanction of the Council. The Council cannot be held responsible for any expenditure incurred without its sanction.

At the Customs House, amid the boxes and parcels from abroad, workers kneel down to recite the Rosary before a statue of Our Lady Queen of the Customs.

Irish railway men have been called "Men of Iron." Their religion too has an iron strength about it. It is no mere Sunday affair. Our Lady of the Rosary reigns as Queen of the Railway Yards.

These three young men are typical of the new Rosary Revolution. They believe that their work must be consecrated to God. For them, work is a vocation; and they are anxious to gather up the fragments lest anything be lost.

CHARLES C. FENNELL PHOTO

CHARLES C. FENNELL PHOTO

The director of the Crusade, in his Dominican habit, is always a welcome visitor in the factories and warehouses of Ireland's industrial centers. Here he is making preparations for a Rosary rally at Castleforbes Works, a soap factory, where our Lady reigns as Queen.

At the Chair Factory of Ardee, County Louth, our Lady, Queen of the Rosary, is crowned by the owner's daughter, while the little boy holds a cushion on which the crown rested.

A group of workers in a canteen gather around a statue of our Lady to pray the Rosary.

Crusade Prayer

O Mary, Queen of the Universe, we your subjects come before you, and in union with your servant Dominic, stretch forth our hands to receive the gift of your Holy Rosary.

Fill our minds with understanding, and our hearts with love of the mysteries which we contemplate.

Grant that our Rosary may become the key to your Immaculate Heart.

O Mary, teach us to accept God's will in the spirit of the Annunciation; visit us in our need as you visited Elizabeth; bring us forth in grace, as you brought forth Jesus in the flesh; present us in the temple of the Father; and take us, after this Life's Journey, to find Jesus in his Father's house.

Obtain for us the courage to be one with Jesus in his agony, and to say "Father, not my will, but thine be done"; grant that "by his bruises" we may be healed; teach us the meekness of our King crowned with thorns, and how to take up our cross daily that we may "know the fellowship of his sufferings" on Mount Calvary.

And when the hour comes to leave this vale of tears, grant that we may "know . . . the power of his resurrection" and ascend to that home which he has prepared for us. O Mary, sweet Mother, grant that we may share even now in the outpouring of the Holy Ghost, and after this our exile rejoice in the glory of your assumption and coronation in heaven. Amen.

Our Lady is crowned in a large printing establishment, while Children of Mary serve as a Guard of Honor.

The statue of our Lady is carried in procession through a printing shop. The workers in this shop recite the Rosary daily; and annually they consecrate themselves to the Queen of Heaven.

CHARLES C. FENNELL PHOTO

The beautiful oratory of the Irish Glass Bottle Works of Ringsend in Dublin was built by the workers themselves. The management advanced the money for the purchase of the materials, but this was paid back by the workers in weekly instalments. Since the molten glass cannot be allowed to cool off, the factory is busy day and night; and so through the night as well as through the day the walls of this simple chapel resound to the murmur of the Rosary. Each shift of men, as they finish work, go to the chapel to say a silent prayer or they gather in a group to say the Rosary. The director of the Crusade frequently comes to the chapel to address the workers.

Having crowned our Lady, Queen of their firm, the workers of a Dublin candy factory make a symbolic offering to her of the labor of their hands.

A young worker looks after the statue of Our Lady of the Rosary in one of Dublin's candy factories.

J. WALSH PHOTO

Under the direction of one of their number, a choir of factory workers sings hymns in honor of our Lady at a ceremony of the Industrial Rosary Crusade.

The Crusade's Act of Consecration

O Jesus, Son of the living God,
We come this day to declare you
King and Master of this firm.

O Mary, Queen of the Universe,
We proclaim you Queen of this industry.

Since you are a Queen, you must reign:
Reign then, O gracious Queen,
In private and in public.
Reign in the sanctuary of our hearts,
And reign in our public warehouses.
Reign in the quiet of our homes,
And reign in our sounding factories.
Reign in our parish, reign in our diocese,
And reign throughout our land.

O Joseph, the Workman,
You who were the support of the home in Galilee,
We beg you to be chief workman
And director of this firm.

O Holy Family of the Workshop of Nazareth,
We consecrate ourselves to you this day;
And, as a sacred pledge of this dedication,
We promise that
The golden chain of the Rosary
Shall evermore bind us together,
So that not only the family
But the firm too
That prays together
Will stay together.
O Mary, who reigned over the Holy Family,

Reign now over this firm.
All that we do is done for you;
All that we have is yours.

The crowning of Our Lady is an impressive ceremony at rallies of the Industrial Rosary Crusade.

The director of the Crusade also visits the homes of the workers to promote the praying of the Rosary by the family.

Our Lady of the Rosary also reigns as Queen of the Home when the worker is joined by the members of his family in the recitation of the Rosary.

Our Lady of the Rosary is crowned on the occasion of a rally of the Industrial Rosary Crusade.

Once a year members of the Crusade make a pilgrimage to Knock. The Crusade Banner shows the Torch of Truth reaching out to the Smoke of Industry.

Crucifixion group at Knock, County Mayo, where our Lady appeared in 1879. Knock is Ireland's most famous shrine of our Lady.

The pale white plastic and glass-fiber statue of Our Lady of the Rivers stands in the middle of the Mississippi River near its confluence with the Missouri and the Illinois. Resting on a twenty-foot base, it rises fifty feet above a little island, which is connected with the Portage des Sioux shore by a causeway more than five hundred feet long.

Torrential rains whipped across Kansas, Oklahoma, and Missouri in early July, 1951. The floods that followed left forty-one dead and property damage estimated in excess of one billion dollars.

While the streets of many river-bank communities disappeared beneath the rising waters, something important was happening at Portage des Sioux, in the area just north of St. Louis where the Missouri and the Illinois rivers join the Mississippi. Father Edward B. Schlattmann, pastor of St. Francis Church, called upon the Legion of Mary in his parish of 135 families to pray to the Blessed Virgin. For the first time anywhere, Mary's protection was sought under the title of "Our Lady of the Rivers."

The surging current swept over the roads leading into Portage and lapped hungrily toward the town. Isolated and frightened, Portage people watched helplessly as the water inched nearer their homes. After two weeks, when the flood finally crested, their community was still high and mostly dry.

Father Schlattmann decided that the memory of the favors granted his community by the Blessed Virgin must be eternally preserved. He wanted a shrine. "A memorial to Mary," he pleaded, "will be a reminder to all people of her saving grace when our town faced the perilous waters."

The dream of the priest might have been forgotten except for the deathbed act of a well-known Mississippi boatman. Converted to the Catholic Faith before his demise, he asked that his friends and relatives send gifts for a statue of Mary — instead of buying flowers for his funeral. These contributions marked the beginning of a campaign to raise fifty thousand dollars for a memorial to "Our Lady of the Rivers."

The project appealed immediately to the solid Christian families in the Portage and St. Louis areas, where religion has deep roots. French Catholic settlers founded the city of St. Louis in 1764, and set up a trading post and mission at Portage des Sioux prior to 1799. The latter place was so called because, according to tradition, a band of pillaging Sioux once escaped the angry Missouri redmen by landing when a bend in the Missouri hid them from their pursuers and carrying their light canoes across a two-mile neck of land to the Mississippi. Where the crafty Sioux completed their portage, which saved them twenty-five miles of paddling, later rose the town of Portage des Sioux.

Not only Catholics, but people of all faiths opened their hearts and purses, contributing generously to the memorial fund for a shrine of our Lady at Portage; and a non-sectarian committee, consisting for the most part of enthusiastic boatmen, was formed. Many spent long hours trekking through the region to keep the fund growing. As Father Schlattmann aptly put it, "Mary,

Our Lady of the Rivers

MONSANTO PHOTO

The idea for the statue belongs to Father Edward Schlattmann who serves a parish of over 135 families in the Portage des Sioux area.

after all, belongs to all peoples and to all generations."

When the Alton Dam was constructed near Portage des Sioux in 1938, the rivers flooded some low lying areas. A submerged street in the widened Mississippi was chosen as the underwater base for the monument and for a 550-foot causeway leading to it from the Portage shore. A statue design submitted by Mrs. Anthony McClory of Mattoon, Ill., was eventually chosen for the memorial.

The nine-man board of directors for Our Lady of the Rivers, Inc., then turned to the problem of finding suitable material for the statue. They agreed that it must have resistance to dampness and severe weather changes, and be of a color that could not be affected by the intense rays of the summer sun. Various stones were considered, but even granite and marble quickly wound up in the rockpile because of an unusual weight problem. In fact, all of the stones exceeded the weights considered safe for the mid-river foundation.

While the directors wrestled with their problem, Philip Hammond, a representative of a St. Louis display firm, recommended a polyester statue — plastic reinforced with glass fibers. Here was a material, he asserted, that met all requirements of lightness, toughness, and beauty. In fact, it has been proven by its success in luxury liners, passenger planes, and railroad cars.

The board was deeply impressed with Hammond's presentation, especially his point that the statue's weight would be less than 4,000 pounds, thirty times lighter than its counterpart in stone. Plastic was cheaper, too — $13,000 as contrasted to $50,000 for stone — no small point for the budget-minded representatives of Our Lady of the Rivers, Inc.

The G. C. Kirn Advertising Sign Company of St. Louis was hired to see the memorial through to its erection. Kirn representatives worked with Sculptural Advertising of Minneapolis, Minn., where the molds and the statue itself were built. After considerable research, a new plastic resin, containing Monsanto's maleic anhydride, phthalic anhydride, styrene monomer, and adipic acid, was developed for the monument. The polyester resins were manufactured by Mol-Rez Division of American Petrochemical Corporation, Minneapolis, Minn. The result was a substance which resists fire, withstands deterioration, and retains colorfastness.

In the spring of 1957, the thirty-foot-high statue of Our Lady of the Rivers was placed on its pedestal in the middle of the Father of Waters; and since then the gleaming white image of our Lady, which is illuminated at night, has guided and inspired boatmen who ply the great central waterway of mid-America, whether it be for business or pleasure. For airplane pilots its shining halo also serves as a beacon at night. The Coast Guard has marked its location on Mississippi navigation maps.

On Sunday, July 3, 1960, Father Schlattmann, standing on a balustrade at the foot of the statue, twenty feet above water, had the happiness of blessing some five hundred pleasure craft as they silently sailed past the shrine. These boats ranged from sixty-foot launches to small fishing dinghies, all of them decked out in full dress with flags and banners. It was estimated that their total value was five million dollars.

However, the shrine has not yet been completed entirely. Plans include six plaques which will be affixed to the base of the statue, the improvement of the causeway leading to the statue, and the enlarging of the parking lot. The 550-foot causeway will be raised to four feet above water level, widened to ten feet, and enclosed with a welded chain fence. The average number of visitors on a weekend when the weather is favorable is one thousand. The shrine of Our Lady of the Rivers has been likened to the Statue of Liberty and the Christ of the Andes.

(For the greater part of this article, as well as the painting we are indebted to *Monsanto Magazine,* vol. 27 (1957), no. 2, pp. 21-22, published by Monsanto Chemical Company of St. Louis, Mo.)

OUR LADY OF THE MOUNTAINS

This beautiful painting of Our Lady of the Mountains, comparable with the Madonnas of the old masters, was made in 1951,1952 by Bela Szemerei It is in the shrine of our Lady at Bretton Woods, New Hampshire.

In the White Mountains of New Hampshire, at the foot of Mount Washington, there is a new shrine of our Lady which is becoming better known year by year. It is called the Shrine of Our Lady of the Mountains.

The church itself was built in 1904 and dedicated to our Lady under this beautiful title. It is situated on Route 302 at Bretton Woods, New Hampshire, across the highway from Mount Washington Hotel. During the early part of the twentieth century there were many summer hotels in this area; and the church accommodated the guests and employees who were very numerous in those days. As many as nine scheduled Masses were offered up in the church on Sundays during the summer.

When Father John Feeney was appointed pastor in 1949 of this church, as well as those in Whitefield and Twin Mountain, the church had only one Mass on Sundays and was deserted on week days, because all the hotels, except Mount Washington Hotel, were gone. But why should it not become the Shrine of Our Lady of the Mountains? That was Father Feeney's happy thought and ardent desire. If only he could obtain a suitable painting of our Lady! Then Our Lady of the Mountains would be loved and honored by the thousands of motorists who pass by in their cars.

The priest's dream was realized in 1952, when Doctor Eugene Markush, president of the Pharma-Chemical Corporation of New York City donated a precious modern painting of our Lady and her Divine Child as a memorial for his wife, Stella Maria, who had died the previous year. The artist who painted the picture was Stella Maria's brother, the famous Hungarian painter Bela Szemerei. Born in 1904, he had graduated from the Vienna Royal Academy and won a fellowship for further study of the masters in Rome. He had done many excellent portraits of members of royal families and other dignitaries in Europe; and now he was living in the United States, a refugee from the Communists.

The Madonna painted by Szemerei is considered to be one of the best done by a living artist. It stands six feet by four, and is done in oils on pliant Flemish canvas. It has an eleven inch gilded frame, Peruvian style. The canvas and ingredients of the painting have been alloyed by the artist to keep color and texture in the sometimes forty-degree-below-zero weather and the damp wild storms of the North Country.

The proportion and balance put into the grouping of Mary, the Christ Child, the angels, the sky, and the clouds is perfect. The mountains gather their rocks and form them into a pedestal and a throne for the Queen of the Mountains. The clouds gather at her feet to pillow the Queen of the Skies. Angels come to serve the Queen of the Angels and the Queen of Heaven.

CONTINUED ON PAGE 98

A NEW DOCTOR OF MARY

ST. LAWRENCE OF BRINDISI

This portrait of St. Lawrence was painted while he was actually preaching a sermon.

The masterful Marian sermons of St. Lawrence, who was declared a Doctor of the Church in 1959, may rightly be styled "the first complete Mariology."

By Nathaniel Sonntag

It was on March 19, 1959, that Pope John XXIII proclaimed St. Lawrence of Brindisi a Doctor of the Universal Church. On that day Lawrence became the thirtieth saint to enter the ranks of the Church's officially approved teachers. This elite corps of intellectual giants is recognized by the Church both for its personal holiness and outstanding learning. It includes men of the caliber of Augustine, Bernard, Thomas Aquinas, and Bonaventure.

In a certain sense, Catholics were caught off-guard by the unexpected action of Pope John. Modern Catholics, with few exceptions, had simply not heard of the Capuchin from Brindisi. It was quite understandable, too. Lawrence lived several centuries ago, and the story of his life and deeds had long since been forgotten. Lawrence was beatified by Pope Paul VI in 1783 and canonized by Pope Leo XIII in 1881; but even then his feast had not been inscribed in the calendar of the Universal Church. The Franciscan family celebrated his feast annually on July 17 or 23; but even among his own, there were few who had read much about Lawrence.

For this reason the present article, which intends to deal mainly with Lawrence's writings about Mary and his devotion to Mary, will be prefaced by a brief biographical sketch and by a short summary of the works of Lawrence. Then will follow a more detailed review of Lawrence as a Marian Doctor.

Biographical Sketch

Lawrence was born at Brindisi, a sea-port town in the southeastern section of Italy on July 22, 1559. He was baptized Julius Caesar. Evidently his patrons were saints Julius and Caesarius. The choice of these patrons may have been influenced by the fact that his father, William Rossi, was in the military service at that time. At the age of four, Lawrence was enrolled in the friary school of the Conventual Fathers in Brindisi. According to the custom of the time (a custom that is still observed in some European monastic and pre-seminary schools) the young pupils donned a diminutive habit of the friars. Lawrence grew to like the religious life.

When Lawrence was twelve, he was accepted into the cathedral seminary school at Venice. His uncle, Don P. Rossi, was rector. At this time Lawrence's father was already dead, and the biographers speak of his mother's reluctance to see her son leave home. In Venice, Lawrence often visited a Jesuit Church to attend Mass, but he preferred to hear sermons preached in the neighboring Capuchin Church. On February 17, 1575, he entered the Capuchin novitiate. His studies were taken partly at the University of Padua, where he was recognized as a brilliant student, and partly in Venice. He was ordained in Venice on December 18, 1582.

Before his ordination, however, Lawrence was charged with preaching the daily sermon during the Lent of 1582. This was rather unusual, for Lawrence was still a deacon; and at that time the preaching of a Lenten course, especially in the larger cities, was reserved for more celebrated preachers. Records tell us that he made some converts at this time. However, this was not Lawrence's first appearance in the pulpit. When he was less than six years old, he had been chosen to preach in the cathedral at Brindisi on Christmas day. It was customary to have a young boy recite a ferverino for that special occasion, and the choice fell upon Lawrence. Apparently he did well enough, for he was asked to repeat his sermonette in several other nearby churches.

Lawrence's first assignment after his ordination was the teaching of Sacred Theology to Capuchin seminarians in the renowned Judecca friary in Venice. He held this position for several years. At the age of twenty-eight Lawrence was appointed guardian, that is superior, of the same Judecca friary. This marked the beginning of a long series of administrative offices which he held for most of the remaining years of his priestly life.

A mere recital of Lawrence's superiorships is rather lengthy. He was chosen provincial of several different provinces of the Capuchin Order (e.g. Tuscany, Venice, Genoa) and declined another (Otranto). He was elected definitor general five times. Twice he served as commissary general, in Austria-Bohemia and in Tyrol. During the first of these terms he founded three important friaries in Prague, Styria, and Munich, which later developed into flourishing provinces of the Order and are still in existence today. In 1602 Lawrence was elected to the highest post in the Order and served as Vicar-General until 1605. At that time the Capuchins were still subject to the Conventual Friars. Lawrence lived to see the day when they gained complete autonomy in 1619.

At Stuhlweissemburg, on October 12, 1601, St. Lawrence led a small Christian army to victory over the invading Turks.

Intermittently during those superiorships, the popes engaged the services of Lawrence for various missions. In 1584, for example, Pope Gregory XII appointed Lawrence as preacher to the Jews in Rome. Lawrence was able to preach in Hebrew, and he exercised this office under successive popes, not only in Rome, but in other cities as well. From time to time Lawrence was sent by the popes to various royal courts in Europe, e.g. to Spain, Portugal, Austria, etc.

In 1601 the pope appointed Lawrence chaplain-in-chief of the Christian army. The situation was critical. Even though the Turks had been defeated at Lepanto in 1571, they had now concentrated all their attention for a decisive victory on land. They had amassed an army of some 80,000 soldiers and were advancing into central Europe. Lawrence hastily visited the lethargic courts of Europe, seeking men and supplies. He was able to gather only 18,000 men. The armies met at Szekesfehervar (Stuhlweissemburg) in Hungary. The outnumbered Christians were caught in a desperate tactical position. The military leaders had decided upon a retreat when Lawrence persuaded them to attack. He personally preached an electrifying sermon to the soldiers and then led them into battle, cross in hand. The prodigious victory that followed was nothing short of miraculous. The power of the Turks in Christian Europe was broken.

Lawrence died on his sixtieth birthday, July 22, 1619. He was in Lisbon at the time. He had just successfully completed a mission for the Neapolitan people at the Spanish court and was preparing to return to Italy.

The Writings of St. Lawrence

One might expect that Lawrence's round of activities would hardly be conducive to writing and scholarship. The simple fact is that Lawrence usually spent his days in works of administration and preaching, and reserved the hours of the night for prayer and writing. Most of his manuscripts were not intended for publication; and hence they remained for centuries gathering dust in archives.

It is not to be inferred, however, that no attempt had been made to edit and publish these works. Actually several such attempts had been undertaken over the span of the centuries since Lawrence's death, but all had ended in failure. One obstacle was the difficult penmanship used by Lawrence. Another was his shorthand, which almost defied analysis. It was only in 1928 that a new attempt met with initial success in Venice with the appearance of a first volume, entitled simply *Mariale*. Additional volumes were published at intervals. The year 1958 marked the appearance of the fifteenth and final quarto volume. These works are:

(1) *Mariale* (one tome) — a collection of sermons on the Blessed Virgin Mary.

(2) *Lutheranismi Hypotyposis* (three tomes) — a detailed study of Luther, of Lutheranism, and of Polycarp Laiser. Laiser was the Protestant court theologian at the time, with whom Lawrence publicly came to grips. Laiser was thoroughly routed and fled the city. In order to follow up his victory, Lawrence resolved to study the whole issue of the Lutheran break. He read the works of Lutherans; he attended their sermons and took copious notes; he finally expanded his own work until it was ready for publication. Just then Laiser died. Lawrence withheld publication, not wishing to dispute the dead. Most probably this was the only work that Lawrence prepared for printing.

(3) *Explanatio in Genesim* (one tome) — a commentary on the first eleven chapters of the first book of

The Rev. Nathaniel Sonntag O.F.M.Cap., J.C.D., is a professor at the Capuchin Seminary of St. Mary, Crown Point, Indiana. More than a decade ago he wrote a scholarly paper on St. Lawrence's doctrine concerning the Assumption of Our Lady.

the Bible. Presumably Lawrence composed this work during the first years in the priesthood, and used it for his instructions in Sacred Scripture to the Capuchin theologians. It is also probable that Lawrence used this material for many of his sermons to the Jews.

(4) *Quadragesimale primum* (one tome) — a series of Lenten sermons.

(5) *Quadragesimale secundum* (3 tomes) — a compilation of several series of Lenten sermons. Ash Wednesday, for example, has six sermons.

(6) *Quadragesimale tertium* (one tome) — also a Lenten series.

(7) *Adventus* (one tome) — sermons for each day during the season of Advent.

(8) *Dominicale* (one tome) — sermons for Sundays during the Pentecostal cycle.

This painting of St. Lawrence, the writer, was made in 1954. It is in St. Felix Friary, Huntington, Indiana.

(9) *Sanctorale* (one tome) — sermons for feasts of saints, particularly of those whose names are mentioned in the New Testament, e.g. the apostles.

(10) *Quadragesimale quartum* (one tome) and *Sermones de tempore* (one tome) — the former being another series of Lenten sermons, the latter comprising other sermons of the temporal cycle.

Scholars began to pore over these tomes as they appeared. They were amazed at what they found. One, for example, read through the first volume, the *Mariale,* and found a group of sermons that compared favorably with the best Marian literature in the Church, the likes of which had not been seen since the Middle Ages. Another studied Lawrence's treatise on Luther and Lutheranism. He discovered a series of masterful tracts, one that is singularly apropos to our modern Catholic apostolate among Protestants.

Biblical scholars showed great interest in Lawrence's commentary on Genesis. They found that Lawrence's grasp of Sacred Scripture was most extraordinary. They could well understand that Lawrence knew the Bible by heart in its original languages, for his commentary bears ample witness to the fact. His works contain some 52,000 Biblical quotations. They also found that Lawrence's dealings with the Jews could serve as a sterling example of the modern Catholic apostolate to the Jews. Lawrence had solved anti-semitism by defending the Jews and working in their behalf.

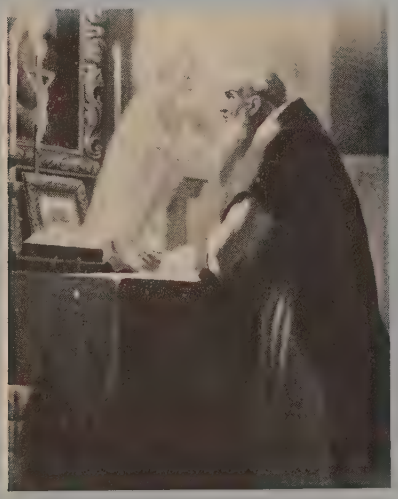
Other learned men, interested chiefly in Lawrence's dealing with the Turks, found that his activity under pressure left nothing to be desired anent our modern problem of dealing with the Communists and Communism. They also found that Lawrence's career as papal diplomat could readily be aligned with the modern Catholic approach to the ecumenical movement.

Gradually the mosaic of Lawrence's varied talents is being pieced together. The picture seems to be taking on the shape of heroic grandeur. One of the most interested observers of Lawrence's growing popularity was the Patriarch of Venice from 1953-1958, the then Cardinal Roncalli. Since he was writing a history of Venice, he was able to gauge the impact Lawrence had had on his own contemporaries. He followed the progress of the investigations held at Rome, whether or not Lawrence would qualify to be declared a doctor of the universal Church. It was not a hasty and unpremeditated act, therefore, that Cardinal Roncalli, when he became Pope John XXIII, took the first opportunity to declare Lawrence a doctor. He gave Lawrence the title "Apostolic Doctor" and stated that Lawrence, whom he knew so well, had a message for the world today.

Looking briefly at Lawrence's works, one sees that

In 1599 Pope Clement VIII sent St. Lawrence with some confreres to Prague to combat heresy.

St. Lawrence of Brindisi (1559-1619) wrote numerous theological works which have been published in fifteen large volumes.



This painting showing St. Lawrence in ecstasy during the celebration of holy Mass is in the chapel of St. Lawrence Seminary, Mt. Calvary, Wis.

they are theological, save the few reports to Rome concerning official missions. Some works, it is true, are more dogmatic, e.g. his Marian sermons. Others are more polemic, e.g. his sermons to the Lutherans. Others are more exegetical, e.g. his commentary on the Book of Genesis. But practically all his work is homiletic, i.e. adapted to the needs of the spoken apostolate. That Lawrence's message was remarkably relevant in his own day is testified by a host of contemporary witnesses. That his message is still relevant today has been declared by Pope John XXIII.

Lawrence, who died in 1619, was a contemporary of St. Peter Canisus (d. 1597) and St. Robert Cardinal Bellarmine (d. 1621). He easily equals both in his polemic power as a controversialist. He was also a contemporary of theologians like Suarez (d. 1617) and Spinelli (d. 1615). He matches them in the dogmatic solidity of his teaching. Lawrence also was a contemporary of St. Francis de Sales (d. 1622), the master of spiritual and ascetical writings. A comparison shows that Lawrence has just as much claim to the mastery of the spiritual life.

The Marian Doctor

Over the course of the centuries Mary has always had her songsters. One need but recall saints Ephrem, Bernard, Bonaventure, etc. Modern writers who have read Lawrence state that he compares favorably with the best of them. This is, indeed, no small tribute.

Lawrence's *Mariale* is a large quarto volume of 649 pages. It is composed entirely of sermons, eighty-four in number, on the Blessed Virgin. These the editors have grouped into two classes:

(1) Sermons on the praises and titles of the Virgin Mother of God. This group comprises sixty sermons. Seven deal with the vision of "the woman clothed with the sun" in the Apocalypse (12,1-5); sixteen concern the text "an angel was sent" (Luke 1,26-38); ten are on the angelic salutation "Hail Mary" (Luke 1,28,42); ten sermons treat of the Magnificat (Luke 1,46-55); five sermons explore the text "blessed is the womb" (Luke 2,27-28); six sermons concern Psalm 86 "His foundations"; and six sermons are on the "Hail Holy Queen."

(2) Sermons on the feasts of the Blessed Virgin Mary. This group contains twenty-four sermons. Eleven are on the Immaculate Conception; six, on the Purification; two, on the Visitation; two, on the feast "Our Lady of the Snows"; and three sermons, on the Assumption of Mary into heaven and her glorification.

It may be well to note at the outset that all these sermons are written in Latin. They were preached, however, in the vernacular, wherever Lawrence happened to

CONTINUED ON PAGE 99

MARY, THE MIRROR OF JUSTICE

By Sister Mary Carol Frances B.V.M.

Man is created "to the image and likeness" of God. In Mary, the Mirror of Justice, the image of God is presented to mankind in the most perfect manner; for, in her the perfections of God are mirrored so far as they can in a human person.

GIORDANI PHOTO

Our Lady Mediatrix, by Francesco Nagni, in the church of the Franciscan General Curia in Rome.

Modern man spends a great deal of time looking at pictures. Reliable statistics indicate that in the United States, six out of seven homes have television and that the average viewing time per person is estimated at three to four hours daily.[1] Add to this the hours spent watching movies, looking at picture magazines and newspapers, scanning billboards, and the time span totals to surprising proportions.

The impact of this daily picture-imposed pattern of living cannot be measured solely from the standpoint of the time spent by the average spectator. Of far greater importance than the time factor is the quality factor, that is, the type of image man is seeing. Depending largely on images themselves, man's imaginative powers are being developed or warped, since there is no possibility of a neutral reaction. From the images that cross his path, man forms many of his ideas. The impact of an image does not stay in the imagination alone, but can be felt in the intellect and will. Because the imaginative, intellectual, and volitional aspects of man's living enjoy a continual interplay of influence, the development of personality and the record of personal achievement depends in no small way on the images one has seen and responded to. Today the human imagination is being exploited constantly. Many of the images presented to man are faulty, distorted, and incomplete, designed deliberately to disguise reality.[2] It is this insidious damaging of the imaginative life that is bound to produce harmful effects on the whole person.

For a genuine understanding of the seriousness of this problem it is necessary to consider the relation between the psychological aspect of an image and the final development a person created in the image of God is meant to achieve. A completely formed person is the result of a lifetime's work. A growing process is involved which is guided and controlled largely by an

image or model chosen intelligently. Of course, the potentiality to achieve the end in view must be present throughout the entire scope of action. For example, if a young boy chose a guardian angel as his model for his own human actions, and if his ultimate aim in life was to become an angel, he would *not* become an angel. The image or examplar is fine as far as angels are concerned, but man does not have the potentiality to become an angel. Since there is not the proper relation between the exemplar, in this case, an angel, and the final end of the person, a human being rather than an angelic one, the exemplar is simply not the right one and cannot give satisfactory help to the person trying to achieve his ultimate purpose for existing.

However, although man is not called to a participation in an angelic life which would involve some sort of preternatural elevation, he is called to a participation in God's own life which necessitates a supernatural elevation.[3] For man is made in the image of God, not of angels.

LAVELLE PHOTO

Assumption group on the main altar of the Cathedral of Chartres.

Sister Mary Carol Frances B.V.M. is chairman of the theology department of Mundelein College, Chicago.

But modern man is faced with the problem of being constantly exposed to images that give him distorted ideas of both the goal of personal fulfillment and the means to achieve it. How can a problem so far-reaching be solved? Certainly, the solution cannot be a haphazard one. The stakes are too high. Anyone seriously concerned about a solution to the current problem of images' being utilized to the detriment of man, must be aware of the vast potential for human development that lies in the proper use of these same forces. If the proper images are given to man, images depicting the real goal for which man is supposed to be striving, along with a clear pattern of the ways to reach that goal, much of modern man's tension would be alleviated. He would be able to see his own purpose in life with a clarity that would help him to live in such a way as to achieve his ultimate destiny.

There could be no one more deeply concerned about a problem so intimately connected with the destiny of human persons than God himself, the Father of all mankind. In his infinite wisdom he knows how important images are to the fulfillment of his children's needs, and in his infinite love he has provided accordingly. In creation man can find countless images of God's love under one aspect or another. In the mystery of the Incarnation, the Father has given man his very Image in his only-begotten Son. And in the mystery of the Mother of God, man has an image of a human person's complete response to Divine Love, through complete dedication to Christ. Mary is an image which modern man needs.

If, in the fulness of time God sent his Son (Gal. 4,4), now, in the emptiness of times, God sends his Mother.[4] The emptiness of modern times flows partly from nominalistic thinking which somehow emptied words of their true meanings. Correct concepts of reality were overshadowed because man disregarded the fact that words contained genuine significance. One of the results of this intellectual decline was that man not only failed to understand and use words properly as expressions of reality, but, since all words are ultimately related to the Word himself, gradually man failed to understand Christ, the Word Incarnate, particularly from the standpoint of his existence now in his Mystical Body.

Intimately connected with this loss of contact with the Mystical Christ, was the loss of contact with God's Mother, for the Church and Mary can never be separated. A careful study of the image of God in Mary will overflow into a careful study of the image of God in his

entire creation. In this process, God will give man the necessary light to see, perhaps dimly now, that each creature from which man grasps an image is an expression of divine love. And it is precisely this correct understanding of all reality that modern man craves.

In God's providence, it was through his Mother that his Image was given to the world, and it is largely through her that the world will come once again to his Image, Christ. If mankind will look deeply into the various phases of Mary's life, each one being a vivid picture of a human person centering every action around Christ, man will see what it means to love God, and thereby know genuine happiness. And along with this vision, man will begin to understand how all creatures have significance and meaning only when they are properly related to Christ, the first-born of every creature (Col. 1,17).

But before proceeding to investigate certain aspects of Mary's life from which we can grasp a clear picture of human life lived in perfect accord with God's plan, it is almost essential to consider the dynamic source of this vitality. Such a consideration will involve a brief analysis of the life of grace.

Reflection on the reality of the image of God in man has led theologians to the fact of man's participation in Trinitarian life through the mystery of grace.[5] In highlighting grace as a life to be lived, contemporary theology often stresses the fact that this life is a result of God's Self-gift to man.[6] For a gift to be given, a receiver must receive, and in the case of God's giving himself to one of his creatures, the limitations of this process are on the side of the receiver completely. In the mystery of the Trinity itself, there is a perfect communication of nature from Father to Son, for the eternal Son can place no limitation on the infinite generation of the Father. Considering the fact that our life of grace involves a real, created share in the nature of God (2 Pet. 1,4), a fact which makes us adopted sons of the Father (Rom. 8,15), a key to our participation in this divine life seems to lie in receptivity, that is, a complete openness to God who wishes to give himself to his creatures. Next to the Sacred Humanity of the Incarnate Word, this openness is found most completely in the Mother of the Incarnate Word.

In one of the first scenes of Mary's life recorded in Sacred Scripture, namely the mystery of the Annunciation, we find openness and receptivity characterizing the mentality of the Blessed Virgin. And there, Mary received not only a verbal message from God, but the Word himself was given to her. God gave himself to his Mother with a uniqueness above and beyond any designs that a human mind could fathom. One of the most incomprehensible aspects of this mystery is that this

The Virgin Mother and her Divine Child.

A pietá in a church in Mexico.

Ave Maria! thou whose name
All but adoring love can claim.

—John Keble

extraordinary giving on God's part depended on Mary's complete receptivity.

Receptivity must not be confused with passivity for the two are hardly identical, particularly when the receiving of life is involved. Wherever we discover the reality of life, we discover its manifestation in action; in fact, the process of actual discovery is usually in reverse; that is, we discover life through its manifested actions. In the opening theme of the Magnificat we have an insight into that inner reality which must account for the various external manifestations of God's very life as it is lived in his Mother. There we are told that God within her is the reason for her joy. Her role is that of magnifying him, of letting his love be known in ever greater ways.

Magnifying the Lord, which all men are called to do in some way or other, involves living the life of grace.

EDITIONS FRANCISCAINES DE PARIS PHOTO

The Visitation by Dierick Bouts (1420-1475) in the Prado Museum, Madrid, Spain.

Therefore, a further investigation into the workings of this supernatural life is in order here. Grace must be understood in its role of transforming a human person. A man's way of knowing and loving are gradually caught up in the knowing and loving proper to God himself in his Trinitarian life. As the life of grace develops, the divinized person enjoys not only a more intimate communion with God, but through this oneness with his Creator, he understands and appreciates all of reality from God's point of view. Hence, he understands more and more fully his own place in the universe, and human life is seen in the context of adoration.[7] Order and peace increase in his life, and through him, in the lives of others. However, no part of this transforming process can take place without God's continual concurrence in man's supernatural living. And in the present order the transforming process is a redemptive one.

Redemption involves not only a maturing action in the life of grace but also a healing one. In the work of healing man's wounds resulting from sin, a distinction must be made between the workings of grace in Mary and the workings of grace in all other human persons. Therefore, a consideration of the life of grace in Mary from the standpoint of exemplarity cannot overlook the fact that although each human person is made to God's image and likeness, every human person except Mary, is conceived without the great gift necessary for the perfection of the image of God in himself. Man's only purpose for existence is to participate in the Image, the Son, as an adopted child. And yet, because of original sin, man comes into existence in a state of absolute helplessness in all that pertains to his ultimate destiny, for man is conceived without grace.

However, this catastrophe is not final; in fact, from all eternity the Father knew the plan of redemption he would choose to manifest his saving love.[8] His only-begotten Son would redeem his human family, but not without the family's cooperation. Family cooperation in the redemptive plan of God highlights the importance of each member of the family, that is, each human person. For whether or not a person has begun to live the life of grace which involves the perfecting of God's image in his own personal way, this perfecting necessitates intelligent action. This life-force must be directed; it must be guided. And it is precisely here, that a child of God can turn to the Mother of God. In Mary's singular cooperation in the redemption, one can see perfect cooperation because of her perfect love.

Although each person living the life of grace can turn to Mary as exemplar, there is special significance here for the members of Christ. The Mother of the Whole Christ is a type of the Church. In her very person, Mary embodies the totality of sanctity which Holy Mother

The Annunciation by Fra Angelico (1387-1455) in the Prado Museum, Madrid, Spain.

The Coronation of Our Lady by Giovanni di Marco (1385-1437) in the Academy of Fine Arts, Florence, Italy.

the Church will achieve at the end of time.[9] Therefore, the pattern of genuine sanctity for each member of Christ is found in the Mother of Christ. A spirituality is sound and vital insofar as it corresponds to her spirituality, to her way of living the life of grace.

Mary's growth in grace depended in no small measure on the way she looked deeply into the images God had placed in her life, particularly the Image of the Father, her only Son. In his account of the Nativity, St. Luke stressed the fact that "Mary kept in mind all these things, pondering them in her heart" (Lk. 2,19). The infancy Gospel closes with the same theme: "His mother kept all these things carefully in her heart" (Lk. 2, 52). It is important for us also to look deeply into God's various plans of action recorded in revelation, in order to see what is really there. Too hasty a glance may result either in not seeing anything, or else in seeing things superficially. One of the results from this process of careful looking is the joy of discovery, a joy which all true mothers want their children to experience.

A very deep mystery in the life of Mary occurred when her Son was lost in the temple. In this episode Jesus Christ manifested himself as the fulfillment of the scribes, Israel's great teachers. There, in the official temple setting, Christ began to reveal that the Old Testament teaching would not only be realized in him, but be brought to its perfection through him. In a striking manner the Word began his teaching mission which continues today in the Magisterium. The Mother of the Word Incarnate was united with him in this mission in a most mysterious way, a way of hidden suffering which resulted in a clarification of the truth. I wonder if this temple mystery can be linked with the Cenacle prior to Pentecost, since both mysteries are concerned with the beginnings of teaching. Both mysteries involve a courageous communication of truth to an amazed audience. In each mystery Mary had a decided role to play, that of letting Infinite Truth have full sway. Each mystery ended in a union of love, the only "business" that ever interests the Father and the Son and his Mother, for it is the work of the Spirit. A deep look at Mary in these mysteries could give all those entrusted with some participation in the teaching mission of the Church, greater understanding of their role in the Mystical Body.

Hence, to be very practical, every person looking at the image of God in his Mother must keep in mind his own precise vocation in life, his own sharing in God's redemptive work. Otherwise, there is not much point in looking, because Mary, like her Son, in fact, "through him and with him and in him," wants to offer all his gifts back to the Father in the unity of the Holy Spirit. Of great significance in this offering are the precious gifts of human persons. In this redeeming action of Son and Mother, which is climaxed on Calvary and is continued in each Mass, we see a manifestation of the dynamism of Trinitarian life, that life which constitutes the very image of God in man.

It is on Calvary that the Trinitarian life in Mary is manifested most profoundly, for there, her love knows

CONTINUED ON PAGE 114

THE MARIAN LIBRARY

By Philip C. Hoelle

The world's largest Marian library is not merely a collection of valuable books but also a busy center of Marian activities.

A library is not a shrine where books are worshiped or a temple where authors are offered incense. A library is a home where cultural heritage is preserved, a delivery room where ideas are born, an arena where history comes to life. The Marian Library was launched on the campus of the University of Dayton in 1943, as a new apostolic weapon to help the Marianists promote in this Marian era our Lady's dynamic mission as the spiritual mother of all men.

To this largest Marian Library in the world today there daily pour in all kinds of requests for information about Mary. Contrary to an old saying, there are new things under the sun. Last year a nun opened our eyes by asking for information from our files on the apparition of our Lady to George Washington when he crossed the Delaware. Her sister wanted to place the record of this event among the historical papers to be deposited in the cornerstone of a public building in Pennsylvania. Evidence exists that the father of our country did have a picture of the Madonna in his Mount Vernon mansion, but so far the Marian Library has failed to get any reliable information about the alleged apparition.

By airmail in a carefully composed brief letter a twelve-year-old boy suavely requested immediate shipment of a complete list of all pamphlet and book titles in all languages on Banneux, one of the two modern approved apparitions in Belgium. Last month from San Francisco an energetic Franciscan promoter of the first Pacific Coast Marian Collection sent a lengthy letter asking for available Marian books and pamphlets to build up that new library. About four years ago a Divine Word priest in Fatima, Portugal, wrote for advice and help in starting a Marian library in that famous shrine.

In October, 1960, while I was attending the national Marian Congress at the Guadalupe shrine in Mexico City, a very friendly, middle-aged priest unexpectedly recognized me as a Marianist priest, when he spied the ring which we wear to signify our fourth vow of total consecration to Mary. A native Mexican, recently repatriated from a quarter of a century of missionary work as a Salesian in Peru, he beamingly told me that he was a graduate of the University of Dayton. He knew all about the Marian Library and he could hardly wait to ask me who was the author of the text *Omnia propter ipsam creata sunt* which he said he had found in the *Glories of Mary*. Last January at the Mariological Society's annual convention in Detroit a convent chaplain drew me aside and confided to me his personal concern about returning to the convent without getting some reliable information on Our Lady of the Olives, which he had long since promised the nuns confided to his spiritual care.

An Oklahoma Franciscan finally found the nineteenth century out-of print German book, when he let us know his problem. In this morning's mail a young Redemptorist hopefully pleaded for a French book which he sorely needed for his dissertation and could not find in Washington, D.C. A Wisconsin Dominican nun spent a full summer in the Marian Library collecting material for a bibliography of Marian music. From Basutoland came an airletter ordering ten copies of a special Legion of Mary issue of our monthly all-Marian publication, the *Marianist*. Two American dollars from a nun in what was then known as Madagascar accompanied a request for a year's subscription to the *Marianist* to be sent to a cloistered Carmelite nun in the Gethsemani convent in Jerusalem, who in turn acknowledged her thanks in French in a letter mailed from France.

A Legion of Mary envoy in Africa wanted us to send him the *Marianist* by airmail so that he would not have to wait six weeks for the copies used in his work. Dublin headquarters of the Legion called upon our services

Our Lady of the Marian Library. Hand-carved statue made exclusively for the Marian Library by Xavier Hochenleitner of Oberammergau, Bavaria.

MICHAEL MCGARRY PHOTO

MICHAEL MCGARRY PHOTO

Father Philip C. Hoelle S.M., director of the Marian Library since 1954, briefing a library worker in a section of the famous Clugnet Collection.

MICHAEL MCGARRY PHOTO

Brother William Fackovec S.M., librarian of the Marian Library, working at the Marian Library index file.

to get an introduction to a Spanish archbishop. This was arranged through the director of the Marianist community which conducts a school in that prelate's see city.

An Ohio nun engaged in social work turned to our library to get help to promote devotion to Our Lady of Recovery. Thanks to our superb Clugnet Collection of local Marian devotions in France, it was merely a matter of consulting the diocese of Séez and translating a couple of pages of French. This was sent on to Sister and she pushed on with her latest project in motivating the downtrodden to social rehabilitation.

A Philadelphia engineer has an interesting hobby of collecting brief accounts and photos of less-well-known Marian shrines around the world. He looks forward to the publication of books or pamphlets featuring hundreds of these minor Marian shrines of local devotion. This very practical-minded, professional layman keeps pushing ahead with his plans of making our Lady come to life in these out-of-the-way shrines. Not long ago he sent a short letter which required six letters by way of reply. These letters went to Argentina, Bolivia, and Colombia requesting of friends personal attention to get information not otherwise obtainable; other letters went to Lisbon and Barcelona for special Marian books. The sixth letter went to Philadelphia to inform our Lady's engineer that five people would soon be working in five different places on his project. Thanks to this layman's active hobby our files happily contain over a hundred of these stories of less significant shrines in Europe and America.

A Baltimore business man during the Lourdes Centenary decided to do his part to promote devotion of Our Lady of Lourdes by giving illustrated Lourdes slide lectures in the convents along the Atlantic coast. Imagine his surprise when the very efficient Lourdes information center set up in Paris for the Centennial directed him to the Marian Library for a copy of the February, 1958, issue of the *Marianist*. The man had asked for the best information in English on the City of the Poor, that miracle of charity erected by the French Catholics near the famous shrine as a hospice for the poor who could not afford to stay in hotels. The article had been written by the present editor of the *Marianist* while he was in Lourdes collecting material and photos for the magazine.

A Canadian teacher who wanted some Lourdes slides with French commentary was pleasantly surprised when he was told that these slides were sent off the same day that his request reached us. One day three long-distance phone calls came from a New York office seeking information on a Lourdes lecturer who was on her way to receive the Marianist Award given each year by the

The Rev. Philip C. Hoelle S.M. is the director of The Marian Library at the University of Dayton, Dayton, Ohio. For the International Mariological Congress held at Lourdes in 1958 he wrote a survey of American theological writing during the previous half century.

University of Dayton to a person who has shown outstanding devotion to the Mother of God in America.

On the other end of another long-distance phone call was a Pennsylvania doctor with an urgent problem. Nettled by several colleagues' banter about the reality of the miraculous cures at Lourdes, he challenged their stock charges of ignorance, fraud, and deceit. When the smoke of the verbal battle cleared away they promised to arrange for him to give a talk on miracles at the next regular meeting of the local physicians. But the next meeting was only a few days away! Could we send him immediately some reliable pamphlets and books so that he could accept the challenge and make good his claims? An audible sigh of relief accompanied our assurance of immediate shipment of appropriate material—a striking contrast to his nervous excitement when he opened the conversation.

Scholars as well as professional people turn to our Marian arsenal for literary ammunition to defend basic Marian truths and to justify Marian devotion. The staff has a warm spot in its heart for all those who are ready to delve below the surface to dig for the precious gold hidden in Marian doctrine. Prominent Mariologists visited the Marian Library in January, 1958, on the occasion of the ninth annual Mariological Society's convention held in Dayton. Many well-known Marian authors have spent days and weeks and even months in the library gathering information and getting references for their own books, papers, and articles, whether it be for complete source material on the Immaculate Conception, the rosary, music, poetry, or icons, or highly selected material for a children's book on Marian shrines or a historical account of the liturgical Marian anthems.

A few summers ago a nun from the Catholic University of America begged us to suggest a Marian topic for her master's thesis in the classical languages. This laudable desire to honor Mary in her research work provided the awaited opportunity to have a commendable English translation of the first Marian treatise ever written in Latin—St. Jerome's spirited defense of the perpetual virginity against the unfortunate Helvidius. In gratitude Sister sent us a carbon copy of her thesis which contained the needed English version. Thus another unpublished manuscript was added to our collection which we consider of special value to future scholars.

These random examples are a living proof of the dynamic nature of the Marian Library and the determined desire of the staff to bring prompt, efficient, and courteous service to all who are interested in learning more about the Queen of the universe.

Now in its eighteenth year, the library started in 1943 as a special project to help commemorate in 1950 the centenary of the arrival of the first Marianists in America. The idea of a library devoted exclusively to our Lady and the realization of this dream are to be credited to two Marianists — the Very Reverend John A. Elbert, at the time the scholarly president of the University of Dayton, and Father Lawrence W. Monheim, energetic and zealous University professor of religion and first director of the Marian Library. At the time there was no large active library devoted entirely to the Blessed Virgin, though there were and still are valuable Marian collections at the Catholic

MARIAN LIBRARY

University of Dayton • Dayton 9, Ohio

- International source of Marian information.
- Largest collection in the world devoted exclusively to the Virgin Mary, the Mother of Jesus: theology, cult, bibliography.
- Especially strong collections: all current Marian publications, both foreign and domestic; cult of the Virgin in France (Clugnet Collection); Lourdes; Immaculate Conception; Assumption; scholarly proceedings; printed works starting in the 15th century.
- Newspaper-magazine clipping file indexed by subject.
- Union Catalog of Marian holdings in 1000 libraries (1949).
- Marian periodicals of all countries.
- Annual Marian Institute; Mariological Society meetings.
- Editorial center for . . .
  MARIANIST:
  semi-popular monthly
  MARIAN REPRINT:
  translation, documentation series.
  MARIAN LIBRARY STUDIES:
  occasional research monographs.
- Supported entirely by interested friends and benefactors.
- Research facilities open to all students.
- Founded in 1943 and directed by the Society of Mary (Marianists).

Publications of the Marian Library.

MICHAEL MCGARRY PHOTO

University of America, Harvard, Notre Dame, Yale, and Woodstock College in Maryland.

Anyone even slightly acquainted with the devotional life of the Church is conscious of an ever-increasing thirst for a deeper knowledge of Mary among the educated faithful of our day. In the past twenty years the Church's approval of the heavenly appearances at Fatima, Beauraing, and Banneux has spurred the devoted Catholic teacher and housewife and salesman and lawyer to search out the meaning behind these inspired messages from on high. Pius XII took such a preponderant interest by his frequent exhortations, highlighted by the 1950 dogmatic definition of the Assumption and climaxed by the unprecedented year-long observances of the 1954 Marian Year and the 1958 Lourdes Year, that he has been justly styled the Marian Pope. Without any difficulty as far as source material is concerned, the *Marianist* was able to edit a complete issue (March, 1959) on this pope's personal and official interest in the only perfect Christian who ever walked this earth.

This delightfully welcome surge of Marian interest needs discipline and direction to fulfill its providential mission in the Church. Marian theology, officially known as Mariology, shoulders this serious responsibility of probing ever more deeply the hidden wells of Catholic doctrine in order to slake the thirst of our college graduates who are daily becoming more keenly aware of their sublime dignity and their irreplaceable role in the Mystical Body. If they are to be other Christs in their daily round of duties, who could possibly be a better guide than she who instructed in experimental knowledge the growing Christ?

The Marian Library endeavors to supply this direction and discipline to Marian devotion by offering its dedicated services and its literary holdings to everyone in general and to scholars in particular. Our international research center quietly keeps on collecting and cataloging and indexing all available Marian printed material in books, pamphlets, and periodicals, with special efforts to be as complete as possible in the major research languages — Latin, French, German, Spanish, Italian, and English. Today the library has over 16,000 Marian books, more than 2,000 pamphlets, and all the better-known current Marian periodicals. From non-Marian magazines and newspapers we have accumulated more than 50,000 mounted and indexed file clippings and this figure mounts each week as the clippings roll in from the volunteer workers. One of the mysteries of Marian literature is the number of books which have been written about our Lady. To my knowledge no one has ever made more than a calculated estimate. One step to the solution would be to determine what constitutes a book, and even this would seem to offer difficulties to get a common agreement. Perhaps a fairly complete list of Marian books will some day be determined through the combined efforts of the Marian libraries in the world by using the union catalog similar to the one in our Marian Library.

Early in its pioneer days the second director of the Marian Library, Father Edmund Baumeister S.M., found his organizational genius hard put to it to acquire books for the budding collection. Partially frustrated in his efforts to obtain the desired books either by sale or loan or gift, he hit upon the unique idea of a union cat-

Father John D. Mulligan S.M., editor of The Marianist *(right,) and Father William J. Cole S.M., associate editor (left).*

MICHAEL MCGARRY PHOTO

alog. A card system was set up so that field workers could search through public and private libraries around the country and indicate by code on a card all the Marian books they could find. These coded cards were forwarded to the library and arranged in such a way that the staff would know where the book could be obtained in case the Marian Library did not have the book in question. This makes it possible to refer a California correspondent to a library a few miles from his own home. Valuable Marian books turn up in unexpected places; by way of example, the public library in Louisville, Kentucky, has a Marian book which is rare in its field. It is important for us as a clearing house for information to know where the book is when we are consulted, even though we do not have it. The combing of a thousand American libraries enabled us to publish in 1949 a *Booklist of the Marian Library*. A more complete booklist is in progress: it will probably take several years before it is published because of its comprehensive scope.

In the past year the library added 1,237 Marian books. Of these, 89 were eighteenth century works, 78 were seventeenth century publications, six came from the sixteenth century and five were fifteenth century incunabula. Over 400 of these were from Italy and a great number of them were on the Immaculate Conception. Of special interest among the rare books which we acquired in 1960, worthy of mention are: a book with the delicate seventeenth century engravings of Jean Callot on the life of the Blessed Virgin, St. Bernard's popular medieval tract on the sorrows *De planctu beatae Mariae* (Cologne, 1475), the second work ever printed on Guadalupe (Mexico) and the first European edition on this topic, a Savonarola sermon on the *Ave Maria* printed in 1495, Peter Aureolus' tract *De conceptione Mariae Virginis* (Mainz, 1490), as well as a work on the Rosary Confraternity by Alan de la Roche O.P. published in 1500. Highly skilled Marian printing is found in *Officium Beatae Mariae Virginis:* the Eric Gill production by Ditchling press in 1923, a Plantin edition of 1622, and a Venetian masterpiece of 1735.

The most precious acquisition of the library is the famed Clugnet Collection which totals over 7,000 items, ranging from beautifully bound oversized tomes to small pamphlets. Leon Clugnet was a nineteenth century librarian at the Sorbonne whose hobby consisted of collecting all Marian literature on French shrines. This collection contains the most complete holdings on local devotion in France, up to the early twentieth century and includes the file cards indexed by M. Clugnet himself. Included in the Clugnet group are nearly 1,500 artistically tooled leather bound volumes. Purchased in 1954, it is now open for use with references by author, title, and to a limited degree by subject.

The Marian Library has knowledge of the existence of 120 Marian periodicals throughout the world and subscribes to all of them. These range from scholarly theological proceedings and learned journals to popular devotional literature for children. At present efforts are in progress to fill in the gaps among the back numbers in our periodical sets.

A salient feature of the library is the clipping file system mentioned previously in this article. These 50,000

CONTINUED ON PAGE 96

Mary and the Protestant Concern

By Paul F. J. Palmer

American Protestants have expressed concern over Catholic Marian doctrine and devotion, but the writings of Protestants themselves contain striking answers to their problems.

Mariology is no longer regarded by Protestants as the domestic concern of Catholics. Catholic teaching on Mary is of ecumenical concern with a real bearing on relations with other churches.[1] Typical of the ecumenical dimensions of Catholic Mariology is the anxious memorandum drawn up by the theological faculty of Heidelberg just prior to the definition of the Assumption of our Lady: "While today the majority of churches with tears of penitence confess before God that they share in the guilt of a divided Body of Christ, and in common prayer and serious scholarly effort seek to diminish the area of disagreement and increase the area of agreement . . . the Roman Church would increase the area of disagreement by a dogma of the Assumption. Creation of a dogma of the Assumption would be interpreted today in the midst of the efforts at closer relationship between the churches as a fundamental veto on the part of the Roman Church."[2]

This same ecumenical concern for the direction that Mariology has taken was expressed quite keenly by Max Thurian of the Reformed (Calvinist) Church of France shortly after the definition of the Assumption: "Catholic Mariology poses the most agonizing problem for ecumenical thought. . . . A Protestant cannot understand how, on a silence as great as that of the first centuries of the Church with regard to Mary, Catholic Mariology has been able to build in all good faith. . . . There is here something overwhelming for a mind which in other respects is ready to admit the incontestable value of pure Catholic theology and of the Roman Liturgy."[3]

Although there are fewer "tears of penitence" over a divided Christendom and less agony in the concern of American Protestants, something of the mood of Protestants abroad has been reflected in the protests of Protestants here at home. There was a time when the Sacrifice of the Mass was the principal target of Protestant attack. But, to quote Jaroslav Pelikan: "Even those Protestants who look at the Mass with respect rather than suspicion are caught short by the veneration of Mary. In the eyes of many Protestant lay people this is surely the most obnoxious feature of Roman Catholicism. Here, they say, you must draw the line beyond which Christianity dare not go. Protestant theology, too, sees in the cult of Mary, as it has climaxed in the dogma of the Assumption, one of the chief barriers between Roman Catholics and Protestants."[4]

For Robert McAfee Brown of Union Theological Seminary, "the basic cleavage, the awesome barrier" is still the dogma of papal infallibility. But even this barrier has been heightened and made more insurmountable by the papal pronouncement of Mary's Assumption, the one dogma which to the Protestant "is at the farthest remove from what he believes to be 'the faith once delivered to the saints.'"[5] It would almost seem that it is not papal infallibility as such but the Marian dogmas infallibly pronounced by the popes that is the real cause for Protestant alarm. Dr. Brown is aware that "Catholic theologians are already talking about the inevitable next step in the development of Mariology, which will be the doctrine of *co-redemptrix*. . . . The new dogma may not come for the space of another ninety-six years, but when it does, Protestants will have to say that the Roman Catholic faith has become another faith than the faith of the Holy Catholic Church."[6]

The prevailing mood of thoughtful Protestants with regard to our Lady is painfully described by the eminent Danish Lutheran, Dr. K. E. Skydsgaard. After giving a brief but accurate survey of Catholic teaching on Mary, Skydsgaard concludes: "There is probably no place where the differences between the two understandings of Christianity become so plain as in their different conceptions of the Virgin Mary. . . . And espe-

Our Lady, in the Visitation group, at the main entrance of the Cathedral of Reims.

EUGEN KUSCH PHOTO

The Coronation of Our Lady, on the high altar of the town church at Schwabach, Germany, 1507-1509.

REAL PHOTO

Our Lady of the Bird in the church at Marthuret, France.

cially in times where what we have in common becomes more evident and stronger, what is divisive bursts forth suddenly and painfully."[7]

Unquestionably, the development of Catholic Mariology has come as a painful shock to many sincere Protestants. But can we truthfully say that the great Marian dogmas are the basic cause of division or the principle obstacles to a Protestant-Catholic accord? No cleavage or division in Christendom has ever resulted from a Marian dogma. Rather the Marian dogma simply showed how deep the cleavage and how wide the division had actually been. Nestorius did not reject the title *theotokos* because of the honor it bestowed on Mary, but because he denied that Christ was the true Son of God. Accordingly, in attempting a survey of American Protestant reaction to the Blessed Virgin Mary, we must at all times be more concerned with the theological presuppositions on which this antipathy is based. As we shall see they range the whole area of theology.

Since Protestant teaching on Mary is for the most part negative, it will be convenient to list the various privileges of Mary against which Protestants protest. And since the reasons for the protest cut across denomination lines, there is no need to consider separately the various religious affiliations of those who protest. The materials for this survey will be drawn principally from American Protestant statements or from statements made by European theologians who have either taught in American divinity schools or whose works have been widely circulated in English.

Mother of God. Most Protestants are aware that Luther, Calvin, and Zwingli defended the term *theotokos* as "a legitimate expression of Christological truth,"[8] and as a necessary corollary of belief in the divinity of Christ. For the Protestant reformers no less than for the Fathers at Ephesus the term *theotokos* was the test for a proper understanding of the Incarnation. In the last of the confessional statements of the Lutheran Church, the *Formula of Concord* (1579), full expression is given to belief in Mary, the Virgin Mother of God: "He, the Son of God, showed forth his majesty as well in that he was born of a virgin, her virginity inviolate. And thus is she truly theotokos, and yet remained a virgin."[9]

In the light of this clear expression of early Protestant belief, it may come as something of a shock to learn that many Protestants today refuse to acknowledge Mary as Mother of God. Six years ago Father Kenneth F. Dougherty S.A. sent out a questionnaire to 270 Protestant ministers, of whom 100, representing 17 different denominations, replied. To the question: Do you believe that Mary is the Mother of God? 22 answered yes, 63 answered no, and 15 were uncertain. It was not surprising that representatives of the more fundamentalist

sects should answer with an almost universal no, nor that eleven of the eighteen Episcopalian ministers questioned should answer yes. But it did come as a surprise that of the 21 Lutheran ministers who replied only five answered yes, and something of a shock that all nine Presbyterians who replied answered no.[10]

Now it is quite likely that many of these Protestant ministers who answered in the negative did not mean to include in their reply a denial of the divinity of Christ. Pelikan, for example, is quite willing to admit the "impeccable" logic in the syllogism: "If Christ is God, then his mother must be the mother of God." Yet Pelikan continues: "But mother of God does have an almost blasphemous sound to ears that have been attuned to Biblical speech."[11] Even Skydsgaard, the most orthodox of contemporary Evangelical theologians, finds the expression "Mother of God" "in and of itself strange and shocking."[12] At the time of Ephesus the Nestorians were obviously shocked at the title Mother of God, but should it shock the Christian today? Or may it be that most Protestants today are in fact Nestorians even though they refuse to admit it?

The Anglican divine, Dr. T. M. Parker, speaks amusingly about the way in which the phrase Mother of God "seems to frighten many worthy people. It is quite extraordinary to see what lengths they will go to avoid it without falling into heresy. Thus they say that it has an un-English ring about it — and therefore try to substitute for it 'theotokos,' which explains what is meant so much better to the simple Englishman. Or they will invent uncouth neologisms like 'Birth-giver of God'" although Parker himself would like to know "in what way a 'birth-giver' differs from a mother."[13] More seriously, Parker suspects "that some of the objection to the word 'Mother of God' springs unconsciously from a lack of deep conviction about the Deity of Christ. This is more frequently met with than we think. . . . And I sometimes wonder what the honest answer would be if we pressed upon certain Anglicans, not ordinarily suspected of unorthodoxy, the question, 'when you say that Christ is God, do you really mean that he is so in just the same sense as the Father is God?' Would they perhaps hedge, or at least hesitate."[14]

Dr. Parker's observations will explain some of the reluctance on the part of Protestant ministers to acknowledge Mary as Mother of God, but not all. For the past twenty years or more Protestant divinity students have been subjected to what may be called a neo-Protestantism, sometimes referred to as neo-Orthodoxy, a tendency to interpret the ancient Creeds symbolically, to rule out the miraculous as unscientific, and to reject all but the religiously pragmatic in the Biblical revelation. The leaders of this new approach are men of standing, the brothers Niebuhr, Reinhold and Richard, and Paul Tillich. And it would seem that many Protestants feel that neo-Orthodoxy is the prevailing fashion. For these men the question of Mary's divine motherhood does not exist, since Christ is not God but rather God is revealed in his Christ and through Christ the Christian experiences a personal encounter with God. Accordingly, Mary has no relevance at all. For Paul Tillich, "Apollo has no revelatory significance for Christians; the Virgin Mary reveals nothing to Protestants."[15] For Reinhold Niebuhr Mary is rather an obstacle to pure personal encounter with God. And once again the Catholic is perplexed. If Christ be not God, if Christ is reduced to the human level of the Virgin, why should

CONTINUED ON PAGE 103

The Rev. Paul F. J. Palmer S.J. is a faculty member of Woodstock College, Woodstock, Md. He is the author of *Mary in Protestant Theology and Worship* (Marian Library Study no. 3, Dayton, Ohio, 1955).

Madonna in the Cathedral of Mainz, Germany.

ROLF KELLNER PHOTO

Virgin and mother of our dear Redeemer!
All hearts are touched and softened at her name.
—Henry Wadsworth Longfellow

THE SODALITIES OF OUR LADY

A MARIAN APOSTOLATE

By James J. McQuade

Ninety thousand Sodalities throughout the world are serving not only as nurseries of devotion to our Lady, but also as schools of personal holiness and organized groups of apostolic activities.

Madonna of the Prima Primaria Sodality. Copy of a picture which is in the Sodality Chapel in Rome.

We call them Sodalities of Our Lady. Most of the world, however, knows them as Marian Congregations. Only to English-speaking countries are they known as Sodalities. The most common name, therefore, is that of Marian Congregations; for they are truly spread throughout the world. There are now almost 90,000 Sodalities affiliated with the Prima Primaria Sodality in Rome, 18,000 of them in the United States alone. Sodalities of Our Lady, therefore, make up a very significant segment of Catholic Action in the world today and are deserving of special attention if only as a phenomenon of top magnitude in the field of the lay apostolate.

The lay apostolate is in itself an outstanding phenomenon of the modern era. Cardinal Montini in his address to the Second World Congress of the Lay Apostolate says: "And today we are assisting at, and in a certain sense we are even the protagonists of a historical and spiritual phenomenon: this urge to bear witness is, indeed, taking possession of the individual souls of Christians responsive to the divine inspirations; but it is also spreading to a whole group of souls, it is becoming collective, involving many souls at one and the same time, it is becoming the phenomenon of 'Catholic Action'; the Christian people is rising up, as if under the stimulus of a charisma in which the earliest dawn of Christianity lives again, and which calls it to apostleship."[1] Cardinal Montini is eminently justified in calling the universal urge to the apostolate the "charism" of the modern world. A charism is any miraculous interference in the psychology of the thinking Christian. The universal urge to the apostolate cannot be accounted for in any other way. There has been no world-wide promotion scheme to which it could be a response and yet the rising of the laity to their full responsibilities in the mission of the Church is taking place suddenly and in a very short space of a few years all over the world. Eighty-two nations were represented at the World Congress of the Lay Apostolate in 1957.

This recent span of years is not only characterized by a charism of the lay apostolate, it has also seen an unprecedented advance in the understanding of all that God has revealed about his Blessed Mother. Books about our Lady are appearing now in greater numbers than ever before. Mariological societies of theologians have formed throughout the world to advance the work of research into revelation about Mary. Great world gatherings are beginning periodic assemblies such as the Marian and Mariological Congress at Lourdes in 1958. The gradual publication which is taking place now of the proceedings of this congress points up the rapid progress in Marian studies during the past few decades.[2] All this fully justifies the editors of this maga-

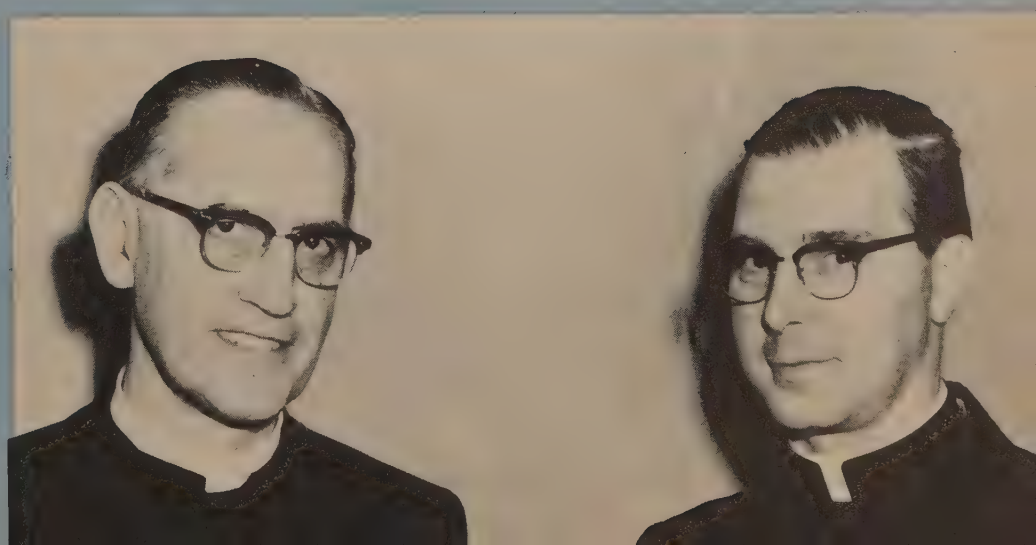
TEAGA PHOTO

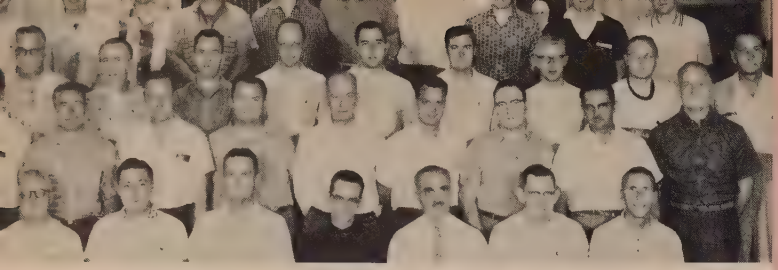
At a meeting of the National Federation of Sodalities held in St. Louis in January, 1959: the Rev. Richard J. Gallagher, Archdiocesan Director of Sodalities, St. Louis; Dr. José Lasaga of Havana, Cuba, former President of the World Sodality Federation; the Most Rev. Joseph E. Ritter, Archbishop of St. Louis (now Cardinal), Honorary Episcopal Moderator of the National Federation of Sodalities; the Rev. James J. McQuade S.J., former National Sodality Promoter.

G. FELICI PHOTO

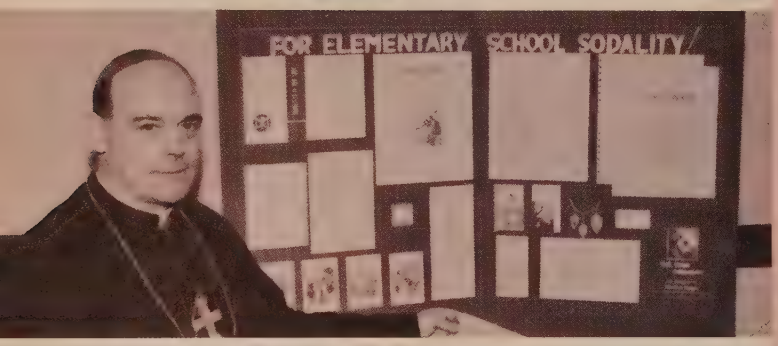
American Sodality delegation to the Second World Congress of the Lay Apostolate, 1957, in private audience with His Holiness Pope Pius XII.

National Sodality Promoters at a meeting of the National Federation of Sodalities in St. Louis: the Rev. James J. McQuade S.J., a former National Promoter, and Rev. John G. Dickson S.M., Marianist National Promoter of Sodalities.





Cleveland Men Sodalists attending an eight-day retreat.



The Most Rev. Peter Canisius Van Lierde, Vicar General of Vatican City, on a visit to the Central Sodality Office in St. Louis. His Excellency is seated before a poster showing all the aids that are available for organizing and conducting Junior Sodalities. The main headline of The Children's Moderator *which he is holding, is: "Let's Follow the Approved Plan." The plan to which reference is made is the one approved by the International Sodality Office in Rome on January 18, 1957.*

High School Sodalists, with Father James J. McQuade S.J., at a Diocesan Sodality Day meeting in the Peoria, Ill., diocese.

Sodalists from the Peoria area, on the occasion of a Diocesan Sodality Day, held at Holy Trinity High School, Bloomington, Ill., in March, 1960.

zine in designating it with the title of our present age: "The Marian Era."

In a period of history which can at one and the same time be called "the age of the lay apostolate" and "the Marian era" it is not surprising that the Church should see and point out the relationship between the two. Pope Pius XII in his address to the Second World Congress of the Lay Apostolate points out the causality of our Lady in the surge of the lay apostolate. "During these troubled years," he said, "Mary, the glorious and powerful Queen of Heaven, has made her help felt in widely separated corners of the earth in a manner so evident and so marvelous that We have ultimate confidence in commending to her care all forms of the lay apostolate." [3]

It is not surprising, then, that one of these forms of Catholic Action, along with the other religious associations of the Church, Sodalities of Our Lady should be experiencing within itself a tremendous surge of vitality. The Common Rules of Sodalities of Our Lady form a religious association combining in its spirit and action the two great qualities of the Catholic age: devotion to Mary and the lay apostolate. While Sodalities are for priests and religious as well as for the laity, the vast

Sodalists at a Sodality Congress of the Lay Apostolate in New York.

STUDENT PORTRAITS PHOTO

Boys and girls of St. Vincent School, Davenport, Iowa, who are determined to be Sodalists, not merely always, *but in* all ways; *they have dedicated all their activities to our Lady: (back row) Patrol duty; Sodality; Holy Childhood; Vincette; Student Council; Blue Birds; (front row) Boy Scouts; Basketball; Cheer Leading; Altar Boys; Choir; Camp Fire.*

FROMADER PHOTO

Miss Josette Beaubien, from the Montreal Sodality Center, addresses the Sodality Congress of the Lay Apostolate held in New York City, September, 1958.

STUDENT PORTRAITS PHOTO

majority of Sodalities are for laymen and women. Priests and religious who direct or moderate Sodalities of Our Lady are, in Sodalities of Our Lady, of one mind and heart with the Sodalists they direct and together have an unlimited potential in assisting with the fulfillment of the mission of the Church.

The primary end of Sodalities of Our Lady is to assist in this fulfillment of the mision of the Church. They promote devotion to the Blessed Virgin Mary. They work for the sanctification of their members. They work for the service and the defense of the Church. But all these things are brought together in effective unity of purpose through the primacy of the apostolate: they promote devotion to the Blessed Virgin Mary in themselves and others *in order that* through this devotion they may bring about the sanctification of themselves and others and make all the kind of persons who can and will work effectively for the Church.[4]

The necessity of forming persons who can and will

CONTINUED ON PAGE 117

The Rev. James J. McQuade S.J. is former national promoter of the Sodalities of Our Lady in the United States.

CRAMER PHOTO

The thirteenth-century statue of Our Lady of Werl with cope, veil, and crown.

the MARY

By Conrad of Saxony

Long before the invention of printing, handwritten copies of a remarkable book about our Lady were circulated throughout Europe. The book was so good that for a long time it was attributed to St. Bonaventure. "The Mary Mirror" was its title; and its author was the thirteenth-century friar, Father Conrad of Saxony. Within the framework of a commentary of the Hail Mary as it was then said, the learned and pious Friar Conrad sang the praises of Mary as he assembled a rich mosaic of quotations from the Fathers of the Church.

The towers of the Basicila of Our Lady of Werl in Westphalia, annually welcome many thousands of pilgrims, especially from the westernmost part of Germany.

CRAMER PHOTO

The town of Werl in Westphalia, Germany. The church in the center, with twin towers, is the Basilica of Our Lady of Werl.

MIRROR

ANNI BOEGAS PHOTO

The thirteenth-century image of our Lady venerated at the famous pilgrimage shrine in the town of Werl, Westphalia, Germany.

Editor's Introduction

Written in Latin some time before 1279, the year of its author's death, *The Mary Mirror* by Conrad of Saxony was one of the most popular works on our Lady in the latter part of the Middle Ages and even in subsequent centuries down to the present time. That it was widely read before the invention of printing is shown by the fact that more than 150 codices of it are extant in various libraries of Europe; and that it continued to be a favorite is evident from the many printed editions and translations which have appeared. Until the nineteenth century it was attributed to St. Bonaventure, and was printed in various editions of all his works (1476, 1477, 1504) as well as separate editions of some of his smaller works. A German translation was published in 1506 and another in 1865, a French version in 1854, and an Italian rendition in 1877.

The late Father James Meyer O.F.M. made an English translation from the critical Quaracchi edition published in 1904 (*Speculum Beatae Mariae Virginis Fr. Conradi a Saxonia sec. codices mss. castigatum et denuo editum a PP. Collegii S. Bonaventurae,* xxviii and 281 pp.; vol. 2 of *Bibliotheca Franciscana Ascetica Medii Aevi*), and published it serially in *Franciscan Herald and Forum* (Chicago),

CRAMER PHOTO

CRAMER PHOTO

The care of the Basilica of Our Lady of Werl and of the old church on the right (now a retreat house) is in the hands of the Franciscan Friars of the Saxon or Holy Cross Province, of which Father Conrad of Saxony was one of the first provincial superiors.

vol. 26 (1947), no. 10 (Oct.), pp. 300-303, to vol. 28 (1949), no. 7 (July), pp. 202-205. However, this version has remained unknown to many who would no doubt have been interested in it; and hence we offer some excerpts from it. We have compared them with the critical Latin edition, and slightly edited them.

The Mary Mirror is a commentary on the Hail Mary as it was recited in the thirteenth century, that is, the words addressed to Mary by the Archangel Gabriel and by Elizabeth, without the addition of the word "Jesus" and without the invocation "Holy Mary." The name "Jesus" was added only later on; and the invocation "Holy Mary" appears in a shorter form than now in the fourteenth century and was completed only at the end of the fifteenth. The first time the Hail Mary, as we have it now, was printed, seems to have been at Paris in 1515, in a Franciscan breviary.

Conrad of Saxony's *The Mary Mirror,* however, is far more than an explanation of the first part of the Hail Mary or the Angelical Salutation. While considering the words of the Archangel and of Elizabeth, the author offers a treatise on the privileges and virtues of the Blessed Virgin which combines soulful piety with deep learning — a treatise which shows that he was well acquainted with the Fathers and conversant with Holy Scripture. It enlarges on the Hail Mary in language which is as ingenious and learned as it is prayerful. It abounds in profound thought and delights with the rich and beautiful variety of its imagery to such an extent that, in the opinion of some, scarcely any other book can be found on the subject which possesses these attributes and qualities to the same degree.

The book consists of eighteen chapters or lessons. In the first, the author considers the five parts of the Angelical Salutation. Then he goes on to speak of Mary's freedom from guilt and sin (2 and 4); the meaning of the name "Mary" (3); Mary's fulness of grace (5, 6, and 7); the significance of the words "the Lord is with thee" (7, 8, 9, and 10); Mary as "the dawn" (11) and as "the flowering branch" (12); the queenship of Mary (13); her blessedness (14); her seven virtues, opposed to the seven capital sins (15); and her divine motherhood (16, 17, and 18).

All modern critics agree that the author was Father Conrad Holzinger of Brunswick (Braunschweig), Lower Saxony, usually called simply Father Conrad of Saxony. He served as minister provincial of the Saxon Province of the Friars Minor (the present Province of the Holy Cross in Westphalia) for nearly sixteen years from 1245 to 1261, and again from 1272 until his death in 1279. He died at Bologna while making the journey to Assisi for a general chapter. Otherwise little is known about him except that he also wrote four books of sermons, of which old codices are still extant. Several commentaries and a concordance are also attributed to him.

Whatever has been added, in the form of references and explanations, to the text of *The Mary Mirror* which follows is printed in italics.

St. Jerome says: "Nobody doubts that whatever is properly attributed to God's Mother, is altogether a matter of glory" (*Epist.* 9. *ad Paul. et Eustoch.*). For the praise and glory of our Lord Jesus Christ, therefore, it has been my desire to say something to the praise of his most glorious Mother. So I have found it worth while to take as my subject the lovely salutation of his Mother — the Hail Mary.

Of course, I confess that I am in every way much too unequal to the task, because the lofty subject is too far beyond my comprehension, my knowledge is too scanty, my speech is too graceless, my life is too unworthy of it, and she whom I mean to praise is too far above my praise and its value.

Who will doubt that the subject matter is beyond comprehension when St. Jerome does not hesitate to say the following of it (*loc. cit.*): "Things beyond the power of nature and never before experienced, things that reason knew nothing of and the mind of man does not grasp, things at which the skies pall, the earth is as-

CRAMER PHOTO

A modern statue of our Lady in the Basilica of Our Lady of Werl.

tounded, and even every creature in heaven stands in admiration — such in every way are the things which Gabriel tells Mary at God's command and which are fulfilled in Christ. For that reason I confess than I am not worthy to speak of things of such high import and character."

Or, shall my very limited knowledge and my very unclear mind be equal to expounding worthily the praises of Mary, when the bright mind of the great St. Anselm falls short of the task? For, he says (*Orat.* 52): "My tongue fails me, because my mind is unequal to it, O Lady. Yes, Lady, all that is in me is anxious to thank you for blessings so great, but I cannot think of worthy thanks and I am ashamed to offer thanks that are not worthy."

Addressing Mary, St. Augustine (*Serm.* 208 *de Sanctis*) also declares: "What am I to say of you with my poor talent, since whatever I might say of you would be short of the praise your dignity deserves?" . . .

But I take heart and consolation from what St. Jerome says (*loc. cit.*): "While nobody can be considered fit for it, yet all agree that even any sinful person should not neglect to praise her." St. Augustine too, telling how the Son of God "gave the fruitfulness to his Mother in coming to her but did not take away the integrity of her body in being born of her," makes the same inference when he says a little later: "We are unable to do justice to so great a gift of God, being mere infants when it comes to describing its magnificence. Nevertheless we are forced to give praise to her, lest our silence prove

CONTINUED ON PAGE 121

CRAMER PHOTO

Fresco of the Coronation of Our Lady covering the wall of the apse and high altar in the elevated sanctuary of the Basilica of Our Lady of Werl. The altar of our Lady is on a lower level at the foot of the steps leading up to the sanctuary.

CRAMER PHOTO

On both sides of the plaza in front of the Basilica of Our Lady of Werl there are ambulatories which provide shelter to the pilgrims in rainy weather.

The Marian Chronicle 1960

By Anne Tansey

His Holiness Pope John XXIII made the International Marian Academy a pontifical academy. When imparting the honor the Pope spoke of the great progress made in recent years both in devotion to the Blessed Virgin and of the systematic study of Mary and her place in the Incarnation and Redemption. Because of the contribution made by the International Marian Academy in this field, Pope John said: "We have decided that it is worthy of being decorated with the title, rights, and privileges of a pontifical academy."

"We trust that, in these shrines, these candles may become an invitation to all the faithful of every race and of every language to unite with the Pope in prayer so that the preparation and development of the future council may become something like the passage of an angel of the Lord over all souls," Pope John XXIII declared in sending four-foot candles to the major basilicas of the world, including the National Shrine of the Immaculate Conception in Washington, D.C., the Oratory of St. Joseph in Montreal, the Shrine of St. Anne of Beaupré near Quebec, and the Basilica of Our Lady of Guadalupe, near Mexico City.

St. Peter's in Rome

His Holiness sent a precious gold necklace to adorn the statue of *Our Lady of the Woods,* housed in a shrine about six miles from Sotto Il Monte, the village in which the Pontiff grew up. The necklace had been presented to Pope John by Arturo D. Frondizi, President of Argentina, as a gift from the Catholics of his country. The necklace in turn was sent by the Pope to His Eminence Giovanni Cardinal Montini, Archbishop of Milan, with the request that it be placed around the neck of the statue of *Our Lady of the Woods,* which had been such a source of inspiration to the Holy Father in his boyhood.

ITALY

Thirty thousand children of Roman worker families consecrated themselves to the Blessed Virgin Mary as the climax of an annual rally in the Eternal City. Sponsored by the Pontifical Organization for Religious and Moral Assistance to Workers, the gathering began with the worker families attending Mass and receiving Holy Communion at 150 altars set up in Rome's industrial plants and public service centers.

Construction of Italy's first "drive-in" church began in 1960. Situated in the Dolomite Mountains the church will be dedicated to *Our Lady*

of the Highway. It will be circular in form and walled with transparent glass. The roof will shelter about 1,500 cars. Drivers and passengers seated in their cars will be able to follow services through the glass walls of the church.

LEBANON

Prayer cards bearing a picture of the National Shrine of Our Lady of Lebanon, were distributed to parishes in this Eastern country as part of a prayer crusade for the protection of Lebanon and for peace in the Middle East. The prayer was offered through "the Holy Hermit of Lebanon," Father Sharbel. The crusade was initiated by Chor-Bishop Joseph Eid, pastor of St. Anthony of the Desert Church, Fall River, Massachusetts.

AFRICA

The bishops of the Congo placed their country under the protection of the Blessed Virgin Mary during the pilgrim journey of a statue of *Our Lady Queen of Heaven,* which was taken to all the missions of the Congo. "Wherever she passes she will leave with souls those spiritual gifts of which she is so prodigal," Archbishop Felix Scalais C.I.C.M., of Leopoldville, told the people who crowded into the city's cathedral for departure ceremonies of the *pilgrim statue*. "We ask her on behalf of all the inhabitants of the Congo," he added, "to reanimate their faith, which is the only solid basis for peace in the country."

Over 3,000 members of African Catholic Action groups participated in the dedication of the Lourdes Grotto at Consolata Mission, Fort Hall, Kenya. Bishop Charles M. Cavallera I.M.C., of Nyeri, presided over the ceremonies.

PORTUGAL

The two houses which are the birth places of the three children to whom the Virgin Mary appeared at Fatima in 1917 have been made public monuments. The houses are situated at nearby Aljustrel. Now that they have been officially classified as of "public interest," they cannot be altered or demolished.

Documents received at the Shrine of Our Lady of Fatima were signed by Padre Pio, Italy's famed stigmatic Capuchin priest, stating that the cure of his illness in the summer of 1959 was owing to the intercession of Our Lady of Fatima. Monsignor Joseph Borges, rector of the shrine, also reported that Padre Pio sent a gold rosary to the sanctuary for the statue of Our Lady of Fatima.

About 300 couples were married in September in a collective ceremony at the Shrine of the Blessed Virgin at Fatima. They were all country people from the Portalegre area, who have been living as married couples because of the shortage of priests in that area. Portugal has fewer priests per Catholic than any other country in Western Europe.

Our Lady Queen of Heaven

Perpetual adoration of the Blessed Sacrament was conducted at the sanctuary hospice chapel of Fatima during 1960. The candlelight procession which climaxed the October anniversary ceremonies at the Marian shrine, was conducted in utter silence at the request of Bishop João Pereira Venancio, of Leiria. The only sound was the sweep of the rain and the wind as pilgrims tried to keep their candles lighted under umbrellas. The vast throng prayed inwardly for the conversion of Russia and the success of the forthcoming Ecumenical Council.

Our Lady of Fatima

SPAIN

Sixteen-year-old Alfonsita D. Garcia, who was unable to walk for two years, was cured while making a novena at the Church of Our Lady of Fatima in Malaga. Observers said she walked up to the Communion rail without assistance, received Holy Communion then fainted. It was reported that when she regained consciousness she got up and was able to walk in an apparent complete cure.

RUSSIA

Our Lady of Hope is the name which was given to the chapel serving American Catholics in the Soviet capital. The title is new and was approved by superiors of Father Louis Dion A.A., of Worcester, Massachusetts, who ministers to the spiritual needs of some 300 Catholics in the foreign colony.

When Mrs. Hashimoto, of Takano, Japan, learned that her husband, a pro-communist for many years, had agreed to visit Russia as a guest on a Red-sponsored sightseeing tour, she sewed a scapular medal inside her husband's coat in the hope that "the Blessed Mother would protect him." Mr. Hashimoto agreed quite reluctantly to wear the coat. While in Moscow he suddenly insisted on visiting an Orthodox church. The Red guides were astonished at such a strange request from a supposedly pro-communist, but they took him to the nearest one. Inside the church Mr. Hashimoto was so deeply impressed by the atmosphere of prayer and devotion that suddenly he tore the scapular from his coat and held it aloft for all the people to see. The worshipers crowded about him weeping and kissing the scapular. One old woman asked him for the medal and he gave it to her.

POLAND

Franciszek Gajowiczek, the man whose life was spared when Father Maximilian Kolbe O.F.M. Conv. volunteered to die in his place at the "death block" at the dreaded Auschwitz Nazi prison camp, placed a wreath at the spot where the priest, who had dedicated his life and work to our Lady, was martyred by having phenol injected into his veins in August, 1941. This act was part of a ceremony of general tribute to Father Kolbe, a Franciscan Conventual, who founded the Marian magazine, *Knight of the Immaculate*, served as a missionary

to Japan, and spread devotion to the Immaculate Heart of Mary in Europe and Asia.

DENMARK

Liturgical restorations made in the communion services of the Lutheran Cathedral of Our Lady in Copenhagen, have been adopted by ten more Lutheran churches within the city. They include the restoration of the *Kyrie Eleison,* the *Gloria* and *Alleluia.*

AUSTRIA

The 300th anniversary of *Maria Teferl,* one of the nation's most noted shrines, located at St. Poelten, was celebrated during 1960. The shrine, a twin-towered church in Lower Austria, was built on the site where a series of remarkable apparitions of Mary once took place. Many cures have occurred at the shrine.

GERMANY

A statue of the Virgin Mary was set up at the Friedland transit camp, near the Soviet Zone border, through which most East German refugees from Communism pass. The statue was a gift from Mrs. Yrsa von Leistner, of Bonn, a West German sculptor, who is known for her contributions to the decoration of the U.N. headquarters in New York.

Irmgard Dengg, a 21-year-old typist, played the role of *Mary* in the 1960 Passion Play at Oberammergau, which drew the largest crowd in its history. The Passion Play was first performed in the Bavarian village in 1634 in response to a vow made during a devastating epidemic. It is the ambition of every girl in Oberammergau to play the role of *Mary*. The play is performed every ten years. The 1960 performance was in conjunction with the International Eucharistic Congress which was held in Munich during the late summer.

Banners of the Rural Catholic Youth Movement of (West) Germany, were draped with black at the international congress of the movement in Lourdes, France, during the summer, as an act of protest against the forced collectivization of farms in East Germany.

Basilica in Lourdes

FRANCE

Some 50,000 youths from 50 countries attended the first World Congress of Agricultural and Rural Youth held at Lourdes during May. Delegates met in groups set up on a continent basis, and according to languages. Pontifical High Mass on the final day of the Congress was broadcast by the French television network.

President Charles de Gaulle attended the ceremony marking the 700th anniversary of the consecration of the Cathedral of Chartres on October 23. During the ceremony the Berlin Philharmonic Orchestra and a Paris choir presented Beethoven's *Mass in D. Minor*. There has been a church dedicated to Mary on the site of the Chartres Cathedral since the year 67 A.D.

FRANCISCAN FATHERS
LIBRARY
ST. JOSEPH'S CHURCH
LOS ANGELES, CALIF.

Mrs. Nikita Krushchev accepted a packet of medals from Lourdes presented to her by an unidentified woman in the airport which serves Lourdes. Premier Krushchev landed at this airport during his tour of France, visited two nearby cities, but did not go to Lourdes.

THE BRITISH ISLES

A statue of *Our Lady of Limerick,* treasured by the Dominican friars for over 300 years, was solemnly enthroned in a new chapel at St. Saviour's Dominican priory in Limerick, Ireland.

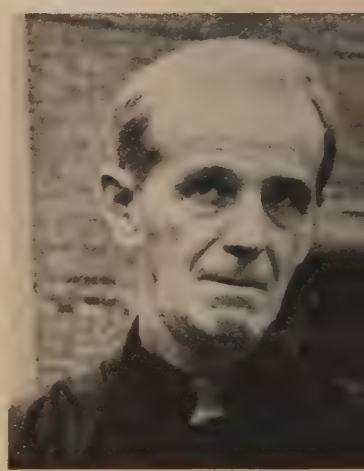
Six thousand people from all over Ireland and elsewhere, converged on the shrine village of Knock for the opening of the pilgrimage season to the Marian shrine there. An even larger crowd marked the closing of the season. Pilgrimages began in 1880, one year after villagers saw an apparition of the Blessed Virgin, St. Joseph and St. John the Evangelist in the gable of the parish church.

Three years ago when the famed playwright and artist, Jean Cocteau, asked what he could do to repay the honor of having received an honorary degree from Oxford University, the embassy official, M. Varin, replied, "Complete the decorations of the Lady Chapel in the French Church off Leicester Square." The church had been restored after having been damaged in World War II. J. Cocteau accepted the suggestion and during 1960 worked on the murals in the Lady Chapel.

ORIENT AND PACIFIC AREA

After working against the Church in India as a communist, a Latin Rite Catholic returned to the fold. In order to express his contrition for what he had done, he led a penitential procession of reparation. He publicly proclaimed himself at fault and carried a cross about one half mile to the parish church of Our Lady of Purification in Cochin.

When Judge William Walsh of Cumberland, Maryland, visited his brother, Bishop James Walsh, a Maryknoll missioner, in a Chinese prison in Shanghai, he tried to give the prisoner a gold rosary which had been presented by Mount Saint Mary's College, Emmitsburg, Maryland, on the occasion of the 50th anniversary of his graduation. The communist official who remained on guard during the visits, refused to allow him to have the rosary, saying, "It isn't necessary for him to have it." The Bishop is allowed neither his breviary nor rosary and has not been given facilities to say Mass since his arrest several years ago.



Bishop Walsh

The first Korean congress of the Legion of Mary was held at Kwangju under the presidency of Bishop Harold Henry S.S.C., Vicar Apostolic of Kwangju. The number of delegates representing every diocese in South Korea, numbered over 300, including 20 priests. The Legion now has 8,671 active members and 32,311 auxiliaries in 148 of the 258 parishes in Korea.

Archbishop Peter Tatsuo Doi, of Tokyo, blessed the church and

hall of the new parish of the Scarboro Mission Society in Japan. The parish is dedicated to *Our Lady Queen of Martyrs.* The church is located in the heart of the city. Tokyo now numbers over nine million population. There are about 35 Catholic parishes in the city. The parish of Our Lady Queen of Martyrs embraces the site of the execution of fifty Christians, who died for the faith by fire at the stake in 1623. The martyrs included a Jesuit and Franciscan priest and a Japanese nobleman.

An American missionary, Father Mark Tennian M.M., adapted an ancient Japanese ceremony to Christianity. For 1,400 years the Japanese Buddhists have commemorated their dead every summer by a Lantern dance festival called *O-Bon.* As this Buddhist ceremony occurs during August, the missionary arranged for his Catholic converts to celebrate its adaptation on the Feast of the Assumption.

Father Patrick Moore, of Ingersoll, Ontario, completed a fifteen-months' tour of the Philippine Islands with the *Pilgrim Virgin Statue of Our Lady of Fatima.* He accompanied the statue on visits to each of the 143 parishes of the Archdiocese of Manila and to the 29 diocesan city centers in the islands to carry out the consecration or reconsecration of each diocese to the Immaculate Heart of Mary.

CANADA

Our Lady of Fatima Shrine, Scarboro, was chosen by Right Rev. Harold V. Colgan, director of the Blue Army, as headquarters for the Blue Army in Canada. Rev. W. V. Egan, pastor of Our Lady of Fatima Shrine, was officially appointed Canadian Blue Army director.

Father Paul Henri Barabe O.M.I., superior of the Shrine of Our Lady of the Rosary, Cap-de-la-Madeleine, announced that of the 5,985 Catholic churches and public chapels in Canada, 963 are dedicated to the Blessed Virgin under 125 different titles.

367 missionaries belonging to 34 societies received assignments at the 28th annual mission festival at the Shrine of Our Lady of the Cape at Cap-de-la-Madeleine, Quebec.

On the Feast of Our Lady of Lourdes, in response to a call from Cardinal Leger, the sick, aged and handicapped of the city of Montreal gathered in the Basilica of Our Lady Queen of the World at a special Mass to offer their sufferings for the success of the *Great Mission,* which was begun on the first Sunday of Lent. They came on crutches, in wheelchairs, and even on stretchers from 97 parishes and 30 hospitals and nursing homes. To assure the greatest possible attendance at the services of the *Great Mission of 1960,* a comprehensive program of home visiting was conducted in 250 parishes in the Montreal Diocese. All those visited were extended a personal invitation to participate in the mission.

The first Russian Catholic Church in North America was opened after being dedicated to Our Lady under the title, *Church of the*

Bridge of the Rosaries at Cap-de-la-Madeleine

Presentation of the Blessed Virgin. The church features an icon of the Immaculate Heart of Mary, painted by a Montreal Russian artist, Jonas Norkus, from an original discovered in Russia by Father Leoni S.J., and dating from 1864. Father Leoni was freed in 1955 after nearly ten years in Soviet prisons.

LATIN AMERICA

"I knew Our Lady had some reason for keeping me in Santiago today," Father Patrick Peyton C.S.C., director of the Family Rosary Crusade, told two Canadian priests whom he met at the airport when a heavy fog descended cancelling their flying schedules. During the chance meeting Father Peyton suddenly requested the Canadian priests, Fathers R. J. Ogle and A. Pick, to deliver a message from him to the people of Canada. "Tell them," he said, "that we need one million Rosaries for Chile." This request initiated the "Rosaries for Chile" campaign which swept through Canada during 1960.

The second phase of Father Peyton's Family Rosary Crusade was carried on throughout Chile. The death-bed return to the Church of former president, General Carlos Ibanez del Campo, was one of the highlights of the crusade. Father Peyton was asked by Archbishop Emilio Tagle to visit the general, who, though a baptized Catholic, had not practiced his religion since his days as a young officer. The director of the Family Rosary Crusade did so and gave the sick man a rosary. The following day General Ibanez sent for a priest and received the Last Sacraments before he died. The rosary given him by Father Peyton was buried with him.

Fr. Patrick Peyton

Brazilian organizations in honor of our Lady sponsored a year-long drive for prayers for the second Vatican Council. The drive, known as *The Year of the Patroness,* also sought funds for the completion of the Basilica of Our Lady of Aparecida near São Paulo. The basilica will be second in size only to St. Peter's in Rome.

His Holiness urged the Catholics of Ecuador to pray the family rosary when he addressed the National Missionary Congress held in Quito. During this congress *Our Lady of the Rosary of Agua Santa de Baños* was crowned "Queen of the Missions of Ecuador."

Some 20,000 pilgrims from Querétaro, men, women and children, engaged in a walking pilgrimage to Our Lady of Guadalupe Shrine in Mexico City. They marched in a line a mile long, covering 187 miles in seven days. The twelve Red Cross ambulances that accompanied the marchers gave aid to thirty of them.

Joaquin Guerrero made a third attempt to sail his raft named, *Our Lady of Lujan,* from Peru to Polynesia in an effort to prove that the South Pacific islands were populated by peoples from Peru in ancient times. He carried with him a statue of *Our Lady of Lujan,* national patroness of Argentina.

Pope John XXIII was presented with the first print of *Our Lady's Shrine,* a 30-minute motion picture on the National Shrine of the Immaculate Conception, Washington, D.C., filmed in color by the National Council of Catholic Men.

More than 6,000 persons, including 3,000 Catholic Daughters of America, attended the dedication of five chapels, each named for one of the five Glorious Mysteries of the Rosary, a $250,000 gift of the Catholic Daughters of America to the National Shrine of the Immaculate Conception.

Father O. B. Cook, former Navy Chaplain, now a pastor in Montecito, California, completed this year a war-time promise made by the crew of the U.S. aricraft carrier, the *USS Saratoga,* during World War II. Four days after Pearl Harbor the officers and men of the *Saratoga,* then in dangerous Hawaiian waters, placed themselves and their ship in the protective care of Mary under her title, *Our Lady of Guadalupe.* They requested that the ship's ribbons be presented at that shrine of Our Lady. The assignment has now been completed.

The Los Angeles City Council unanimously passed a resolution proclaiming the hour from three to four P.M. on May first of each year, "Mary's Hour." The proclamation appealed to all citizens to pray and ask God's blessing through Mary, *Queen of the Angels,* on the city and its environs. An estimated 80,000 Catholics participated in the first "Mary's Hour" on May 1, 1960. Services were held in the Los Angeles Memorial Coliseum.

His Eminence Richard Cardinal Cushing, Archbishop of Boston, led another pilgrimage of 87 handicapped children on a pilgrimage to Lourdes. He said he was not seeking "physical miracles," but rather, "my prayer is for spiritual miracles for continued courage, faith and hope."

The Holy See gave official recognition to Cincinnati's century-old Shrine of the Immaculate Conception on Mt. Adams, scene of the famous Good Friday pilgrimages. Even before the church was erected 100 years ago it was the custom of Catholics in Cincinnati, Ohio, to make a pilgrimage on Good Friday up the winding steps to the cross erected on the site by Archbishop John Purcell.

A large painting of the famous Byzantine icon, the *Vladimir Mother of God,* now housed in the Kremlin, was the backdrop for the altar in the Boston College Football stadium when the World Sodality Day was held there. Some 25,000 men and women, Catholics and Orthodox, religious and lay people, participated in the observance, the main theme of which was the forthcoming Ecumenical Council. Decades of the Rosary were led by five priests in the Greek, Arabic, Russian, Armenian and English languages.

Shrine of the Immaculate Conception

EDITIONS FRANCISCAINES DE PARIS PHOTO

The Immaculate Conception by Alonso Cano in the Cathedral of Granada, Spain.

The IMMACULATE CONCEPTION

THE HISTORY OF A DOGMA

By J. Armand Robichaud

The dogma of the Immaculate Conception is a truth revealed by God, but it became an article of faith only when the Vicar of Christ declared it to be such.

A little over a century ago there took place in a little town in southwest France the first of a series of apparitions in which the Blessed Virgin Mary manifested herself to a little peasant girl. The place was Lourdes, the little girl was Bernadette Soubirous, and the date was February 11, 1858.

The narratives of all the apparitions granted to Bernadette are most interesting and captivating, but there is one which is, for our purpose, worthy of special note. That was the apparition of March 25, 1858.

Very early that morning of the feast of the Annunciation, Bernadette set out for the grotto of Massabieille, the scene of the apparitions. On her arrival, she found the Lady awaiting her. Bernadette who, until that time had always referred to her celestial visitor as the Lady, asked:

"Madame, will you be so good as to tell me who you are?"

The Lady let her ask this question three times. At the third request she answered, using the native dialect of the region:

"Que soy era Immaculade Conceptiou — I am the Immaculate Conception."

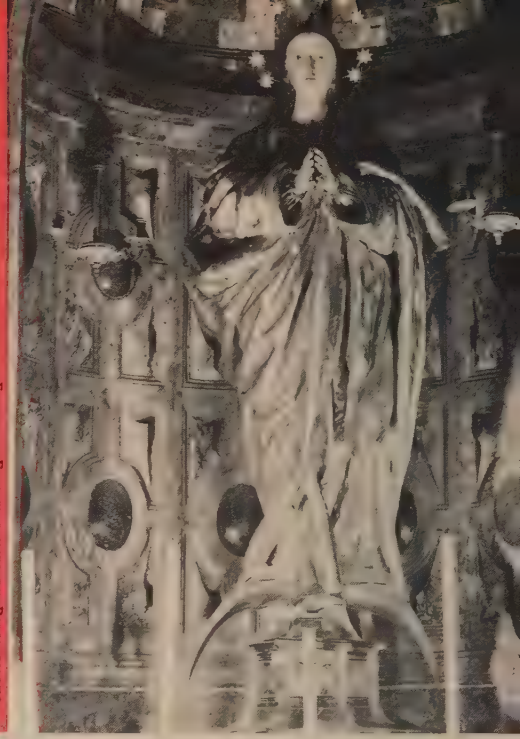
The Immaculate Conception of San Ildefonso by Murillo (1618-1682) in the Prado Museum Madrid, Spain.

The Immaculate Conception by Montanes in the Convent of St. Clare, Seville, Spain.

EDITIONS FRANCISCAINES DE PARIS PHOTO

The Immaculate Conception by Pedro Mena in the Blessed Sacrament Chapel of the Cathedral of Cordova, Spain.

EDITIONS FRANCISCAINES DE PARIS PHOTO



EDITIONS FRANCISCAINES DE PARIS PHOTO

This answer is most significant. There is no doubt as to who the "Lady" was — Mary, the Mother of God; but what is of great importance is the title used: "Immaculate Conception." It was heaven's approval and Mary's confirmation of the solemn declaration of the Immaculate Conception as a dogma of Faith made on December 8, 1854.

On that day, a little over three years before the apparition at Lourdes, Pope Pius IX, "surrounded by a vast retinue of cardinals and bishops, with infallible apostolic authority defined, pronounced, and solemnly sanctioned that the doctrine which holds that the Most Blessed Virgin Mary at the first moment of her conception was, by a singular grace and privilege of the Omnipotent God, in virtue of the merits of Jesus Christ, Savior of the human race, preserved from all stain of original sin is revealed by God, and therefore to be firmly and resolutely believed by all the faithful."[1]

Two successors of the Pope of the Immaculate Conception, writing at half-century intervals, noted in two of their official documents the close connection between the Grotto at Lourdes and the dogmatic definition. The first, St. Pius X, writing to commemorate the fiftieth anniversary of the definition, says:

"No sooner had Pius IX proclaimed that we must believe by Catholic faith that Mary was free from the original stain, than the Virgin herself began those wonderful manifestations at Lourdes. It was then that the vast and magnificent temple to the Immaculate Mother

of God was built, in which miracles are performed daily through the prayer of the Blessed Virgin Mary."[2]

Pius XII, in his encyclical letter commemorating the centennial of the definition, noted the harmony when he wrote:

"It seems that the Blessed Virgin Mary herself wished to confirm by some special sign the definition which the Vicar of her Divine Son on earth had pronounced amidst the applause of the whole Church. For indeed, four years had not yet elapsed when, in a French town at the foot of the Pyrenees, the Virgin Mother, youthful and benign in appearance, clothed in a shining white garment, covered with a white mantle and girded with a hanging blue cord, showed herself to a simple and innocent girl at the grotto of Massabieille. And to this same girl, earnestly inquiring the name of her with whose vision she was favored, with eyes raised to heaven and sweetly smiling, she replied: "I am the Immaculate Conception."[3]

What Mary confirmed, therefore, at Lourdes was the Immaculate Conception as a dogma of Faith. A dogma is a truth revealed by God and proposed as such by the Church for our belief. We note two important elements: (1) Revelation by God of the truth; (2) Proposition of said truth by the Church.

Since the proposition or declaration by the Supreme Pontiff of Mary's singular prerogative succeeded in time its inclusion in the deposit of Revelation by many centuries, another consideration must be reckoned with. What of the historical interlude between (1) and (2)? We must take note of this interlude because, like other Marian dogmas, that of the Immaculate Conception was only implicit in Revelation. Hence this article will be divided into three parts: (1) its revelation by God—*Sowing of the Seed;* (2) growth of the dogma—*Development of the Seed;* (3) its final glorification in the dogmatic definition—*The Full Bloom of the Seed.*

I. Sowing of the Seed

Public Revelation ended with the death of St. John. So at least we have a limit of time beyond which we cannot go in ascribing the revelation of this mystery. As St. John died about the year 96 A.D., God must have revealed Mary's admirable privilege anterior to that date. Can we go back further? Yes.

There are definitely two important times in history which have reference to this dogma, and both are contained in the Bible. In neither instance is the truth stated in so many words, using for example the precise words of Pius IX's definition, but it is implied or implicit in Scriptural narration.

The first took place at the dawn of civilization. Shortly after the sad fall of our first parents, God the Creator of all things addresses the serpent, the tempter and corrupter, in these words: "I will put enmities between you and the woman, and your seed and her seed."[4]

The Rev. J. Armand Robichaud is a faculty member of Marist College, Washington, D.C., and the treasurer of the Mariological Society of America.

It is here, at this moment of history and with these words that God revealed Mary's preservation from original sin. The *woman* is the Virgin Mother of God. It is foretold or prophecied that she would be an enemy of the serpent, Satan. It is also stated that *her seed,* Jesus Christ, would also be at odds with the *seed of the serpent,* the devils, the power of evil. Here we have announced a warfare, a continued opposition, a perfect enmity. On one side we have Christ and his Mother and on the other, Satan and his legions. Our Lord can never be on peaceful terms with Satan; neither, therefore, can Mary be associated with evil, since God associates her with his Son in the conflict. If Mary, for even a moment, had been stained with original sin, she would have been subject to the Devil, an enemy of God, and not the partner in the total enmity which her Son, by nature, has against evil. Thus she was conceived immaculate.

Pius XII, using the power of his ordinary magisterium, says:

"In the first place, the foundation of this doctrine is to be found in Sacred Scripture, where we are taught that God, Creator of all things, after the sad fall of Adam, addressed the serpent, the tempter and corrupter, in these words, which not a few Fathers, Doctors of the Church, and many approved interpreters applied to the Virgin Mother of God: 'I will put enmities between you and the woman, and your seed and her seed' (Gen. 3,15). Now, if at any time the Blessed Mary were destitute of divine grace even for the briefest moment, because of contamination in her conception by the hereditary stain of sin, there would not have come between her and the serpent that perpetual enmity spoken of from earliest tradition down to the time of the solemn definition of the Immaculate Conception, but rather a certain subjection."[5]

The scene now shifts to the dawn of *Christian* civilization. We are at the momentous event of history — the Incarnation. The Archangel Gabriel, the celestial messenger sent from God, announces to Mary that she has been chosen from all eternity to be the one from whom the Second Person of the Blessed Trinity is to take his human nature. Gabriel begins his message with these words:

"Hail, *full of grace,* the Lord is with you."[6]

CONTINUED ON PAGE 107

Statue of St. Louis Marie de Montfort in the Basilica of St. Peter, Vatican City.

To Jesus Through Mary
THE DE MONTFORT WAY

By Roger M. Charest

For St. Louis Marie de Montfort "true devotion to Mary" was the best means of becoming a genuine follower of Christ.

St. Louis Marie de Montfort is universally recognized today as the foremost prophet of our Marian Era. In 1712 he wrote, "My dear brother, when will that happy time, that age of Mary, come, when many souls, chosen and procured from the Most High by Mary, shall lose themselves in the abyss of her interior, shall become living copies of Mary, to love and glorify Jesus? That time will not come until men shall know and practice this devotion which I am teaching. 'That Thy reign may come, let the reign of Mary come'" (*True Devotion to Mary,* No. 217).

There is hardly a Marian saint whose writings are exerting a greater influence on the spiritual life of the Church today than St. Louis Marie de Montfort. There is hardly a religious order or community in the Church whose members do not know of and practice the de Montfort form of "True Devotion to Mary," known as "Holy Slavery to Jesus and Mary." There is hardly a theologian, Mariologist, or spiritual writer who is not familiar with the de Montfort Marian way of life. And countless lay organizations and secular institutes have been founded within recent years largely through the inspiration of de Montfort's Marian spirituality — to name but one, the now world-wide organization of Catholic Action, *The Legion of Mary.*

All this, to be sure, is well and good. It is a tribute to the Saint's approved and time-tested Marian spirituality, a spirituality which helped to mold such saints as St. John Vianney and Pope St. Pius X, not to mention many other saintly souls such as Blessed Theophane Venard, a martyr in French Indo-China, who wrote out the de Montfort consecration in longhand and signed it in his own blood.

All this, I repeat, is well and good, but it does not necessarily point up the Saint's complete doctrine, nor does it always clearly state his fundamental theological and spiritual tenets. Hence, it is not surprising to hear, once in a while, someone say: "St. Louis de Montfort always speaks about our Lady. What about Christ?" Or again: "Doesn't St. Louis seem to place Mary before Christ?"

Such comments obviously reflect a basic misunderstanding of de Montfort's whole system of Marian life — a system which is centered on Christ and in which Mary is only a means, a perfect means to obtain the full possession of Christ, Eternal and incarnate Wisdom. St. Louis himself makes this clear in his book *The Love of Eternal Wisdom:*

"The greatest of all means and the most wonderful of all secrets for obtaining and keeping Divine Wisdom, is a tender and true devotion to the Blessed Virgin Mary" (*Revised edition,* 1960, No. 203).

With the above words, St. Louis de Montfort begins the seventeenth and last chapter of his book *The Love of Eternal Wisdom.* This book holds the key to the understanding of the full doctrine of this great forerunner of our Marian age.

Less known than his other writings, this work brings the Saint's Marian teachings into focus when true devotion to Mary is presented as the fourth and most perfect means of attaining union with Eternal and Incarnate Wisdom, our Lord Jesus Christ. In his own forceful way the author has condensed, so to speak, the entire Biblical theme of the Divine romance between the Second Person of the Blessed Trinity, Eternal Wisdom, and man. Almost two centuries before Francis Thompson

Painting of St. Louis Marie de Montfort which was displayed at his canonization by Pope Pius XII on April 28, 1947.

wrote his masterpiece, *The Hound of Heaven,* St. Louis de Montfort had written how, from the very first moment of the fall of man, Eternal Wisdom sought ways and means of winning back our love; how in the fulness of time Eternal Wisdom became Incarnate, that is to say, was conceived of the Holy Spirit and born of the Virgin Mary; how he led a life of poverty and humiliation and, finally, died on a Cross to redeem mankind; and thus, so identified himself with his Cross that we can truly say: "Wisdom is the Cross and the Cross is Wisdom" (*Eternal Wisdom,* No. 180).

To identify ourselves with Christ — and Christ crucified, such is the purpose of de Montfort's whole system of Marian spirituality. "If then we establish solid devotion to our Blessed Lady, it is only to establish more perfectly devotion to Jesus Christ, and to provide an easy and sure means for finding Jesus Christ. If devotion to our Lady removed us from Jesus Christ, we should have to reject it as an illusion of the Devil; but so far from this being the case, devotion to our Lady is, on the contrary, necessary for us . . . as a means of finding Jesus Christ perfectly, of loving him tenderly, of serving him faithfully" (*True Devotion,* No. 62).

On the occasion of the canonization of St. Louis de Montfort, commenting on the new saint's Marian teaching, Pope Pius XII described him as "the guide who leads you to Mary, and from Mary to Jesus."

De Montfort's approach to Christ is obviously a Marian approach; his system of spirituality, a Marian way of life. Today, the term Marian life, or life of union with Mary, is a familiar thing. For the past half century, especially, the term has been used by theologians and faithful alike to characterize that select way of Christian life distinguished by Mary's predominant influence in a soul.

On November 22, 1946, Pope Pius XII put the seal of his approval, so to speak, on this relatively new term by using it in a talk to a large group of French pilgrims. Speaking of a true consecration to Mary, the Holy Father said in part: "Consecration to the Mother of God is a total gift of self, for the whole of life and for all eternity; it is a gift which is not a mere formality or mere sentimentality but an effectual gift realized in the full intensity of the Christian-Marian life" (*Oss. Rom.,* Nov. 23, 1946).

It may be well to note here that the Holy Father places the two terms "Christian" and "Marian" life side by side, not indeed as though they were two parallel or diametrically opposed "lives," but rather to indicate how they form but one and the same Christian life in its fulness. The reason for this is obvious: there is only one way of Christian life and that is *to follow him* who said: 'I am the Way . . . the Truth . . . and the Life."

No one will deny, however, that there are many different ways of following Christ. The man in the world and the man in the cloister, the sick and the healthy, the king and the slave, all are called to follow Christ, but obviously not by the same paths.

Another important thing to bear in mind is that Christian life does not consist merely in following Christ as the Buddhists follow Buddha, or the Moslems, Mohammed. Christian life is essentially a life in which Christ takes possession of a soul, becomes its King and Master, and thereby claims personal, sovereign, inalienable rights over it.

Briefly, Christian life means to belong to Christ. To use the words of St. Paul: "You are not your own, you have been bought at a great price. . . . You are Christ's" (1 Cor. 6, 20; 3, 23).

Since Christ's life, therefore, is of the very essence of our Christian life, we cannot escape the conclusion that in some marvelous manner we share in the very life of

Christ. This union between Christ and us is so intimate that we become one body with him, even as the shoots and branches of the vine are one with the vine itself. Father Olier, the founder of the Sulpicians, expresses this beautifully when he writes: "Who deserves the name of Christian? He who is possessed by the Spirit of Jesus Christ . . . that makes us both interiorly and exteriorly like Jesus Christ" (*Cath. for an Int. Life., P.I., Ch. III*).

This Christ life is inaugurated at baptism. In the words of St. Louis de Montfort, every Christian "has in his baptism, by his own mouth or by his sponsor's, solemnly renounced Satan, his pomps and his works; and he has taken Jesus Christ for his Master and Sovereign Lord, to depend upon him in the quality of a slave of love" (*True Devotion* No. 126).

If such is the nature of Christian life that it is a complete gift of self to Jesus Christ, then the Marian life must lead us to the same end, otherwise it would be false. "Jesus Christ our Savior, true God and true Man, ought to be the last end of all our other devotions," writes de Montfort, "else they are false and delusive" (*True Devotion* No. 61).

Now if Christian life begins at baptism, it is equally true that Marian life also begins at baptism. Nevertheless, as de Montfort explains, "in holy baptism, we do not give ourselves to Jesus by the hands of Mary, at least not in an explicit manner" (*True Devotion* No. 126). That is why the Saint urges us to center upon this Marian life by an explicit, personal and formal consecration of ourselves to Mary, and to Jesus through her. Thus, for de Montfort Marian life becomes synonymous with belonging to Mary and to Christ through her, just as Christian life means belonging to Christ.

Since it is not within the scope of this article to explain the de Montfort consecration in its fulness, suffice it to say that, "It consists in giving oneself entirely and as a slave to Mary, and to Jesus through Mary; and after that to do all that we do, through Mary, with Mary, in Mary and for Mary" (*Secret of Mary,* by de Montfort, p. 24, 1950 ed.).

Far from being a vague formula, the de Montfort consecration is clear-cut and precise. "We must give her," he tells us, "(1) our body, with all its senses and members; (2) our soul, with all its powers; (3) our exterior goods of fortune, whether present or to come; (4) our interior and spiritual goods, which are our merits and our virtues, and our good works, past, present and future" (*True Devotion,* No. 121).

When de Montfort urges us to consecrate ourselves to Jesus through Mary as slaves of love, he reminds us

This statuary group is in the Regina Cordium Chapel, 44 Via Romagna, Rome, center of the Archconfraternity of Mary Queen of All Hearts.

that there are three kinds of slavery. First, there is the slavery of nature; and we are all slaves of God by nature. Second, there is the slavery of constraint (or, against the will); and that is the slavery that existed here in America in the past, and which still exists in many countries to this day. Finally, there is the slavery of love, or of the will, by which a soul gives itself back to Jesus through Mary to acknowledge fully their rights over it. It is of this "holy slavery" that the Saint speaks.

"Once there was nothing more infamous on earth than the cross," he writes, "and now that wood is the most glorious boast of Christianity. Let us say the same of the irons of slavery. There was nothing more ignominious among the ancients; there is nothing more shameful even now among the heathens. But among Christians, there is nothing more illustrious than the chains of Jesus; for they unchain us and preserve us from the infamous fetters of sin and the Devil. They set

Mother Mary Louise of Jesus, who with St. Louis, became the co-foundress of the Daughters of Wisdom in 1713.

St. Louis Marie de Montfort (1673-1716), author of True Devotion to Mary *and* The Love of Eternal Wisdom, *who was canonized in 1947.*

us at liberty, and chain us to Jesus and Mary; not by compulsion and constraint, like galley-slaves, but by charity and love, like children" (*True Devotion,* No. 237).

But the consecration itself is only the first step. The important thing is to live this consecration in our daily lives. With that practical bent which characterized St. Louis de Montfort, he even outlined for us a method to help us live this consecration. It may be summed up in the formula: "Do all your actions by Mary, with Mary, in Mary and for Mary; so that you may do them all the more perfectly by Jesus, with Jesus, in Jesus and for Jesus" (*True Devotion,* No. 57).

The reader will, by now, have recognized in this formula a faithful echo of St. Paul's words which the priest recites at Mass daily, namely: "Through him, with him and in him," which words sum up so beautifully our Christian life.

From all this it can readily be seen that the de Montfort consecration to Jesus through Mary is a way of life open to all lay people as well as religious and clerics — to all who seek a more intimate union with Christ. Its purpose is not to supplant but to animate and energize all the virtues, all liturgical and sacramentary life; in a word, every phase of Christian life, from conversion to mystical union. It is founded on the baptismal promise by which we must strive to identify ourselves with Christ crucified, and it leans heavily for its realization on Mary's universal mediation and motherhood of grace.

The Rev. Roger Mary Charest S.M.M., is a member of the Missionaries of the Company of Mary, better known as Montfort Fathers. He is editor of *Queen of All Hearts* magazine (Bay Shore, N.Y.), and a well-known preacher of "the De Montfort Way."

To lead souls to Christ by placing them under Mary's maternal influence in the world of grace, such in brief is the object of the de Montfort way of life: "A mystery of grace," as the Saint wrote two and one-half centuries ago, "unknown to even the wisest and most spiritual among Christians" (*True Devotion,* No. 21).

It was to make this "mystery of grace" better known and lived that St. Louis Marie de Montfort wrote his books. "Oh, how agreeable and precious in the eyes of God and his holy Mother is such a client of our Blessed Lady, who has no self-seeking in his service of her! But in these days, how rare is such a sight! It is that it may be less rare that I have taken my pen in hand to put on paper what I have taught with good results, in public and in private, during my missions for many years" (*True Devotion,* No. 110).

There is no doubt but that today, in this Marian era, de Montfort's dream is being gradually fulfilled, as popes, cardinals, bishops, priests, religious, and lay people alike are entering upon this beautiful way of spiritual life — a way which Pope John XXIII recently characterized as "an excellent form of spiritual life," and "the easiest way open to men" (*Letter to Card. Agagianian,* Feb. 8, 1960).

A new painting of Mary Queen of All Hearts by Elinore Blaisdell.

THE POVERELLO'S AVE

Hail, most holy Queen and Lady,
Mary, Mother of our Lord,
Who a virgin art forever,
Chosen by the Father's word.

Thee He consecrated wholly
With His loved and holy One,
And the Paraclete, the Spirit,
As the Mother of His Son.

Thine, the fulness of all graces,
Thou, His Palace Home most sweet.
Hail, His Tabernacle, Garment,
Maid and Mother — thee we greet.

—Marion A. Habig

TO THE QUEEN OF HEAVEN

(From Ven. Antonio Margil's Spanish hymn, sung by Father Junípero Serra and the Christian Indians at Mission Carmel.)

God's Mother, reigning now in heav'n,
We know it also is thy will
To be to each returning child
An advocate and mother still.

Partaking of the Bridegroom's feast,
Let fall for us some little crumbs,
That we may share thy happiness.
Remember us, poor little ones.

We greet thee, Mother, and our Queen,
We raise to thee a suppliant hand;
We pray to thee with firmest trust.
In this our tearful exile land.

In heaven's bliss, forget us not,
Our humble, fervent prayers hear,
And make us faithful, strong, and true,
The while our enemy is near.

That all the world may be thine own,
With love of God cause hearts to burn;
From earthly ties our weak wills wean,
For heaven's treasures make us yearn.

—Marion A. Habig

Islam and the Virgin-Mother

By John Mohammed Abd-El-Jalil

The Koran, the Holy Book of the Moslems, contains numerous references to events in the life of Mary, it recognizes her as the Virgin-Mother of Jesus, and it accords her a place of pre-eminence among women.

EDITIONS FRANCISCAINES DE PARIS PHOTO

Title-page of a very old copy of the Koran in the rare-book section of the Library of St. Anthony Friary, St. Louis, Mo.

Left: Adoration of the Magi by J. B. Maino (1568-1649) in the Prado Museum, Madrid, Spain.

Mary, who is known as Maryam in Arabic, occupies a rather important position in Islam. The Koran or Holy Book of the Moslems contains numerous references to her, which make it possible to outline a Marian psychology peculiar to Islam. The commentators, theologians, historians and even the mystics of Islam had as their starting-point passages in the Koran and certain developments of Islamic tradition known as *hadiths,* or "stories" that transmit the teachings of Mohammed not contained in the Koran. They confronted the problem of Mary and sought to resolve it as part of the sacred texts and teachings of tradition. Some of them, more introspective in nature, have almost had a presentiment of what we Christians call the Marian "mystery." Finally, there is a popular devotion — a mixture of religious veneration and self-seeking superstition — which impels a good number of Moslems, especially women, to seek the Virgin Mary even in Christian shrines.

Fifteenth century painting in the Franciscan Friary, Paris.

Editions Franciscaines de Paris photo

The following study will limit itself to evoking certain events in the life of Mary and certain Marian problems from the viewpoint of the Koran, the authority followed by the most orthodox Moslems. The facts presented here, then, will be taken from commentators and historians whose authority is recognized by most Moslems. This report is intended to be objective, clear, and sober; it will sacrifice nothing to the false charm of the picturesque even though it would be easy to have frequent recourse to such a device. Care has been taken to extract the authentic tradition of the Moslems from all the legends which have clustered about Mary in the course of centuries. A real effort has been made to explain, quite honestly, certain intellectual or religious attitudes that seem unjust and even insulting, particularly to Christians.

I. Events in the Life of the Blessed Virgin

The Koran, then, is the basis of this study. It is useful to recall here briefly what this book means to the Moslems. For members of the Moslem faith, the Koran is the exact word of God; as a result, their whole religion depends on this "book brought down from heaven." They are only self-confident when they believe themselves to be in full accord with the teachings, and even the terminology, of this book. For them, material contained in the Koran is entirely miraculous; its entire content is a direct revelation of God, who is communicating a message to his representative — the Prophet — through the angel Gabriel, the faithful spirit or spirit of God. No Moslem could tolerate such expressions as these: "Mohammed wrote the Koran"; "the Koran made use of such-and-such a source"; or "Islam underwent the influence of Christianity or Judaism."

Compared to the Christian message about our Lady, the message of Islam resembles more the one we find in the apocryphal than in the canonical Gospels. It has some half-clear, abbreviated, and lyrical passages quite peculiar to the Koran. We do not find them in the apocryphal writings which the Koran most resembles — those that have to do with the childhood of Jesus, such as the early Gospel of Pseudo-James, the Gospel of the Birth of Mary, the Gospel of Pseudo-Matthew, the History of Joseph the Carpenter, etc.

Nevertheless, certain Moslem thinkers and historians quote exactly fragments of the canonical Gospels and discuss the basic teachings in them by referring to basic Christian texts. Unfortunately, these attempts toward a better understanding have remained very limited; the Christian writings which they consider are separated from their literal, historical, and living context and examined from a wholly Moslem viewpoint.

The Koran and the Moslem movement sparked by the Koran both attach the greatest importance to the

Editions Franciscaines de Paris photo

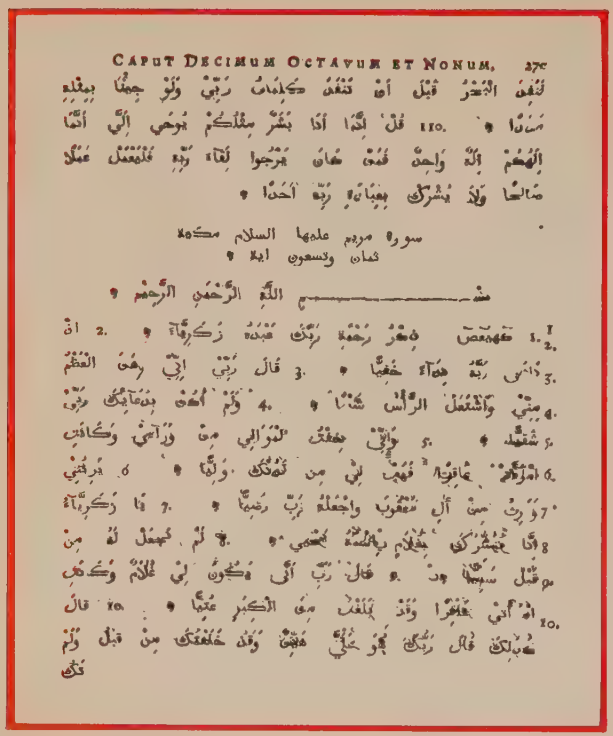
Byzantine-school painting of our Lady, in the Basilica of Santa Chiara, Assisi.

birth of Christ and to the Gospel of Christ's childhood in its entirety; they also stress the birth of Mary and the birth of John the Baptist. Other events in the life of Christ are also mentioned in the Koran and in the commentaries and historical works. We shall not consider here all the Moslem writings which fail to mention our Lady. At the start, we must point out certain anachronisms into which many Moslem authors fall. In discussing our Lady, they frequently mention as happening during the childhood of Christ events which took place much later; for example, the miracle of Cana is "included" with other marvelous events of Jesus' childhood — a development which we find also in Christian legends and which is repeated by many Moslems.

The Parents of Our Lady

The Koran mentions the father of Mary and calls him Imran. There is a whole Moslem tradition in this name. Some historians, such as Ibn Khaldun, who died in 1406, know the Biblical name of Joachim. His family is linked to Adam, by successive generations, passing through Noah and Abraham (Koran 3,32).

Imran seems to be identified with the Amran of the Bible, the father of Moses, Aaron, and their sister Mary. In fact, the Koran addresses the Mother of Jesus in these words: "O sister of Aaron!" (Koran 19,28). There may have taken place here a "condensation" of historical persons but not a confusion. The Koran itself is aware of the fact that the two "prophets"—Jesus and



CAPUT DECIMUM OCTAVUM ET NONUM. 275

سورة مريم عليها السلام مكية
ثمان وتسعون ايه

Beginning of Chapter 19 of the Koran, which is entitled "Maryam" — "Mary."

Moses—are far removed from each other in time, although it gives no precise details on this point. And Islam gives a quite acceptable explanation for this method of addressing the Virgin Mary as "sister of Aaron." (We should avoid vain arguments on this point. The Moslems have made a remarkable exegetical effort in order to resolve the problems brought up by their sacred texts. It would be unfair of us not to take note of this fact. Similarly, any interpretation of the Bible would be unjust if it paid no attention to the work of exegesis by members of the faithful who meditate over the Bible and derive their spiritual life from it.)

Leaving aside various explanations concerning the existence of two Imrans and two Aarons, who were separated by 1,800 years, let us consider the explanation for the epithet "sister of Aaron." It is similar to the explanation we give for the expression "brothers of Christ"; the Arabic language in fact often uses the epithet: "brother of So-and-So" to express a rather remote relationship, such as membership in a certain tribe or clan.

Moslem scholars and historians declare that the family of Mary is descended from David. They produce strange genealogies which are of no interest to our study. We should only note that the Moslems agree on the basic importance of the pure lineage of the prophets —a lineage that is pure both morally and legally. They are scandalized to find in the canonical genealogies of Christ the names of four evil women.

The Koran does not give the name of our Lady's mother; it is satisfied to call her "spouse of Imran." But Moslems are aware of her true name and use it; they regard St. Anne as the sister of St. Elizabeth, who was the mother of St. John the Baptist; some Moslems consider her to be the mother of that same Elizabeth who was born of an earlier marriage. But the majority of Moslems regard Jesus and St. John the Baptist as first cousins.

Conception and Birth of Mary

The mother of Mary has a prominent role in the Koran; passages having to do with her seem to echo Christian tradition about the childless old age of Imran's wife and about her hope for a male heir who would be the result of her prayer and her longing. The commentators explain these allusions through references to a legend about Anne. According to this legend, she was grieved at not having children after long years of marriage. One day she was by chance beneath a tree in whose branches a bird was feeding its young. Anne's grief became greater at this sight, but also her prayer became more fervent. And God granted her prayer.

When St. Anne had brought forth a child, she said: "Lord, I have brought a daughter into the world." But, comments the Koran, "God knew better than she what she had brought into the world" (Koran 3,33). This text seems to reflect St. Anne's disappointment. For she had offered to the Lord whatever child she bore in her bosom, expecting that it would be a son who would be able to serve in the Temple, just as his father had done. Other scholars, on the contrary, insist on St. Anne's acceptance of the will of God. God knows how to choose, for those who believe in him, what is best for them; and St. Anne seemed to say: "As for myself, I wanted a son; but God himself preferred to grant that

The Rev. John M. Abd-El-Jalil O.F.M. was born of Moslem parents at Fez in Morocco in 1905. As a boy he made a pilgrimage with them to Mecca. He made his studies at Algiers, Fez, Rabat, and Paris. In 1929 he became a Catholic and entered the Franciscan Order. He was ordained a priest in 1935. Since 1936 he is a professor at the Catholic University of Paris. An authority on Islam, he is the author of many learned articles and books, including a volume entitled *Marie et L'Islam* (Paris, 1950), which has also appeared in a German translation. The article he has written in French for THE MARIAN ERA is a summary of the latter work; and it was translated into English by Robert J. Cunningham.

I should conceive a daughter; his choice is all for the best."

Without Stain

St. Anne continues to speak of God in the Koran (3,34): "And I place her, as well as her descendants, under your protection, safe from Satan, the stoned one" (Koran 3,34). This text is not very explicit. But tradition speaks of an extraordinary privilege granted to Mary and her Son: the privilege that both of them — and only these two individuals — should be preserved from all contact with Satan. Here is the most common version of this tradition: "Every child of Adam who comes into the world is touched by Satan; the only exception is for Mary and her Son." This text is undisputed in every orthodox form of Islam and in the whole history of Moslem thought and religious life. "Rationalists" who sought to render this privilege void of content have been bitterly opposed by other Moslem theologians, commentators, or historians. This tradition is regarded as one of the most venerable of all Islam; it is among those traditions that enjoy the most authority.

What does this privilege consist of? We should not seek to find in it the dogmas of Mary's Immaculate Conception or of Christ's absolute sanctity. Islam, which defends with the greatest vigor this privilege of Mary, at the same time denies — at least under the form in which it conceives of this privilege — the Christian dogmas of the Incarnation, original sin, and the Redemption. Hence, we are not dealing here with the Immaculate Conception. We can state, however, that to most Moslems the Marian privilege consists in her being preserved from every impurity, both in the real and figurative sense; and it embraces the body, mind, and soul of Mary.

Moslem imagination surrounds this privilege with a host of marvels which are repeated even by the most serious authors. Here is a typical example: To protect Mary from all contact with Satan, God is said to have raised up between her and Satan a kind of wall which prevented the possibility of his touching Mary. The same prodigy — which we can describe as concrete, fantastic, and naive — is said to have occurred also for the protection of Christ. With regard to the Son of Mary, Satan and his minions were not even able to learn of his conception and birth. One fine day, they discovered idols overthrown all over the earth; and from this they guessed that some particularly privileged Being had come into the world. Satan came close to Christ in order to mark him with defilement, but God interposed between them a hedge of angels. The angels' heads were so high that they touched the sky, their feet were deeply embedded in the soil, and their rows were so closely knit that Satan could not achieve his purpose.

Childhood and Adolescence of Mary

The Koran contains only a few allusions to this period in the life of Mary. Besides a reference in Chapter 19, there is the following in Chapter 3: "Her Lord received her very well and caused her to grow up in a flourishing way. He entrusted her to the care of Zachary, and every time that Zachary went to see her in the Sanctuary, he found food by her side. He said: 'Whence do you have this?' And she said: 'This is from God. For he looks after those he wishes to look after, without stinting.' At once, Zachary cried out to the Lord: 'Lord, grant me from your bounty a flourishing offspring, O you who hear my prayer!'" (Koran 3,32-34).

We see then, according to this text, how God granted the prayer of the spouse of Imran, by receiving Mary in a most kindly fashion; and it was Zachary who looked after Mary in the Temple. Later, the same text of the Koran mentions a drawing of lots among those who wished to take care of Mary and were disputing among themselves over this matter (Koran 3,40). They had to throw their writing material into the waters (of the Jordan River); only the writing material of Zachary stayed on the surface and even went upstream against the current — a fact which, according to the commentators, designated Zachary as the lawful tutor of Mary.

The whole account is full of naive and fantastic details. These surround the childhood of Mary, according to the concepts of most Moslems. Thus, she was allegedly carried to the Temple shortly after her birth; or she was taken there at the age of three, when her mother died. From birth she was able to speak and had the use of reason. Her uncle, Zachary, shut her up in a chapel — one furnished with seven doors, according to some Koranic scholars. Zachary looked after her needs; but each time he came to her, he was surprised to find miraculous food supplies by her side. On hearing her response concerning God's generosity, his faith was reenkindled, and he asked for an heir — a favor which was granted. Thus the faith of Mary is mingled with the conception and birth of St. John the Baptist, despite the great age and lack of fertility on the part of his parents.

The Koran gives no clarification as to Mary's duties in the Temple. The commentators love to consider her as given over to prayer (cf. a reference in Koran 3,38), but also performing household tasks, such as cleaning up the Temple and fetching water. Some commentators speak of her as taking care of the sacrificial doves (sic!).

Mary and Joseph

The Koran is entirely silent about the role of Joseph in the life of the Blessed Virgin. But Moslem tradition knows of his name, his presence at Mary's side, and his connection with her. This tradition usually represents him as Mary's companion in the Temple. Certain authors are aware of the fact that he was a close relative of the Virgin, and even her cousin. But there are very few historians who are informed about authentic Christian accounts or who quote them even in part. Two historians are distinguished from the others: the first, Al-Yaqubi, who died in 891; and the other Ibn Khaldun, who died in 1406.

We can state that, in general, all the Moslem authors regarded St. Joseph as the companion of the Virgin Mary in the Temple. With her he served in that holy place and gave himself up to a life of prayer. Together they went to fetch water.

All the Moslem authors declare that Joseph was the first person to notice the situation of the Virgin Mary after the Annunciation. This fact put him in a difficult position, and he had to speak clearly to the Virgin about it. Here is a beautiful, delicate, and profoundly religious passage in which St. Joseph's problem of conscience is revealed. Commentators and historians quote it with pleasure: "When Mary conceived, there was near her a close relative called Joseph the carpenter. They were traveling together towards the Temple, near Mount Sion. At that time this was one of their greatest temples. Mary and Joseph were serving in the Temple; to render this service was a highly regarded occupation, an honor. They gave personal service: they swept, cleaned up, did all the chores which the maintenance of the Temple required. And no one equaled them in zeal and piety.

"The first one to be surprised over Mary's state was her companion Joseph. Noticing it, he was horrified, scandalized, grieved. He could find no explanation. Mary's virtue and innocence, as well as the fact that they were never apart, made it impossible to harbor suspicion. Yet the more he sought to remove any guilt from her, the more this guilt became obvious to him because of the state in which Mary found herself.

"When this conflict became impossible for him to bear, he spoke of it to Mary: 'Something about you surprises me; I have done all I can to understand it. Talking of it with you would console my heart.'

" 'Speak,' replied Mary, 'and make only just statements.'

" 'I shall only make fair statements. Can the wheat grow without seed?'

" 'Yes,' she replied.

" 'Can the trees grow without rain?'

" 'Yes,' Mary replied again.

" 'Can a child be conceived without a father?'

" 'Yes,' replied Mary for the third time. 'Do you not know that God — may he be blessed and exalted! — caused the wheat to grow when he first created it without seed. Today's seed only comes from the wheat that God caused to grow without any seed. And do you know that God — may he be blessed and exalted! — by virtue of his omnipotence caused the first trees to grow without rain? From this omnipotence the rain receives the power to give life to the trees. Or could you possibly believe that God — may he be blessed and exalted! — could not cause the trees to grow without rain?'

" 'No,' replied Joseph, 'I do not say that; for I well know that God — may he blessed and exalted! — can do whatever he wishes. He says only "Be!" to a thing and it is.'

" 'Do you know,' continued Mary, 'that God created Adam and Eve without a father and a mother?'

" 'Yes,' replied Joseph. And saying that, he had the intuition that Mary's state was due to a divine decision and that he had no right to question her further on the secret that she kept. From that moment on, he alone took charge of all the services in the Temple, including those that Mary used to carry out."

Annunciation, Visitation, and Nativity

The marvels that surrounded the conception, birth, and childhood of Mary constituted her distant preparation for the role God reserved for her. Moslem tradition, relying on certain allusions and statements in the Koran, admits that there was a slight preparation (Koran 3,41-49). As Mary went to draw water in the company of her companion in the service of the Temple, her relative Joseph, angels appeared to her as she was going to and coming back from the fountain. They said: "O Mary! God has chosen you and purified you, and he has chosen you above the women of the universe."

The Moslems have a particular fondness for this magnificent proclamation of Mary's vocation, holiness, and dignity. The authors who have examined the importance and limitation of this proclamation have done so with immense respect and with the feeling that our Lady is not to be classed with other women.

The Annunciation is reported by the Koran in the rhymed and cadenced prose of Chapter 19, verses 15 to 21. The scene is presented at three different times: the unexpected appearance of the angel in human form and his message; the fearful, dignified response of our Lady; finally, the soothing statement of the messenger,

which was followed by the miraculous conception. Here is the text, which is older and better developed than the text of Chapter 3:

"And remember in the Book *Mary* — how she retired far from her people, towards the East, and left between herself and them a separation. We sent to her Our Spirit, and it appeared to her under the form of a perfect man. She said: 'I take refuge in God, far from you, if you fear him.'

"He said: 'I am the messenger of your Lord, to give you the gift of a pure son.'

"She said: 'Whence would a son come to me, whom no man has touched, for I am not an evil woman?'

"He said to her: 'Thus your Lord has spoken: "This is an easy thing for me, so that we can make of him a sign for men, and a work of mercy on our part." ' And it was a thing decided upon.

"She then conceived him and she retired far off with him."

The passage that follows (verses 22 to 32) is about the birth of Christ and the miracle of the "cradle":

"The pains of childbirth seized her beneath a palm tree; and she said: 'Oh, why did I not die before now! And am I not an object of little value who is forgotten!'

"And he called from beneath her, saying to her: 'Do not be sad. Behold, your Lord has placed a fountain at your feet. Only shake the trunk of the date tree; fresh and ripe dates will fall upon you. Eat and drink and rejoice. And if you should see some human being, say: "I have vowed a fast to the Merciful One; I shall not speak therefore today to anyone." '

"Then she came toward her people bearing him in her arms. They said to her: 'O Mary! You have committed an abominable act. O sister of Aaron! Your father was not a man of evil and your mother was not an abandoned woman.'

"She made a sign toward him, the newly born. They cried out: 'How can one speak to a new born infant, one in the cradle?'

"Then he spoke and said: 'I am the servant of God. He has entrusted the Book to me and has make me a prophet. On me rests his blessing, in which I am today. He recommended to me prayer and purification [from earthly goods] as long as I shall live. And he has given me devotion for my mother. And he has not made of me a rebellious tyrant. And may peace be on me — the day when I was born, and the day when I shall die, and the day when I shall be raised up again to life.' "

And the Koran concludes (verses 33-34): "Behold Jesus, the son of Mary, the Word of Truth, concerning whom they make statements in error. It is not God's way to take a son! When he has decreed a thing, he says 'Be!' and it is."

After this reading of the texts, we can state that the Koran gives no precise details about the historical circumstances of the Annunciation and the Nativity. It limits itself to saying that Mary departed from her people and put a certain separation between herself and them. There is no statement as to how the conception (of Christ) took place, nor about the age of the Virgin, nor about the length of her pregnancy. This sober treatment was not honored later on. Koranic scholars and historians give numerous explanations, which are frequently divergent. The following account represents an average presentation which would be accepted by most Moslems.

According to this account, the appearance of the angel in human form took place as the Virgin went to fetch water. On this one occasion she was alone. The angel's appearance is supposed to have taken place in the cave of a fountain. The perfect human shape given by God to the angel is said, by its very beauty, to have influenced the maternal feelings of the Virgin; for later, these feelings, through the will of God, followed their normal course and produced the body of Christ. This body was real, because it was formed of the physical body of the Virgin; and at the same time it was a spiritualized creature because the Spirit of God — for the Moslems, the angel Gabriel — contributed to its formation by means of the power permitted by God. We shall note further on the doctrinal results that the Moslems draw from this concept of the events.

An echo of the Visitation occurs in a rather definite form, as given by the commentators of the Koran. It has to do with the meeting between the Virgin Mary and Elizabeth. The Virgin is said to have entrusted the secret of her situation to Elizabeth. Elizabeth in turn revealed to Mary that she too was expecting a child, and she added: "I feel that what is in my bosom prostrates itself before what is in your bosom."

The passage in the Koran about the Nativity has been extensively commented on by scholars. In general, they are inclined to admit the following version: The Virgin Mary is said to have been warned by God of the persecution which would be directed against her by her people. Reinforcing various accounts of the Gospel, they state that the Virgin had to flee into Egypt. She was brought to this country by Joseph, who made her sit on a donkey. At the frontier was the spot where the Nativity took place. The child was born in the manger of a donkey. The Moslems, it should be noted, have known from the beginning about the Christian account that the Nativity took place in Bethlehem, during the cold of the winter. But this account which numerous narratives

quote — all of which are based upon very ancient authorities in Islam — has not succeeded in gaining acceptance.

The commentators of the Koran do not wonder whether the birth took place in a normal or in a miraculous manner. One opinion, which seems more popular than theological and which is less explicitly stated than felt among Moslems, tends toward the belief that the birth took place like all other births. A trace of this tradition was found in Spain, at the time of St. Ignatius of Loyola, as the *Account of the Pilgrim* relates.

Mary and the Marvelous Events of Christ's Childhood

Jesus speaks in the cradle. This is the most important event after the Nativity. For according to the Moslems, to prove the innocence of Mary it was absolutely necessary that the newborn child should miraculously attest this fact by "speaking in the cradle." The cradle itself, say the commentators, was his mother's arms, for Mary had no home and could not offer a real cradle to her son. They add that at the time of this marvel, the child was nursing at its mother's breast. He stopped to turn his head toward the people who were present and, supporting himself on his elbow, he spoke to them lifting up the index finger of his right hand in a teaching position.

Moslems realize that Christians pay no attention to this prodigy, and even do not believe in its reality. And this scandalizes them; they cannot understand why the Christians show themselves indifferent to the Virgin's reputation among her own people. Only a miracle accomplished by God could defend her, effectively and from the very beginning, against their accusations, which had serious results.

The Koran itself is constant in its defense of Mary's purity and innocence. In Chapter 4, verse 155, it goes so far as to declare that one of the main reasons for the condemnation of the Jews and for the wrath of God which always weighs heavy on them along with scorn from other men is indeed this "abominable" accusation which they brought against Mary. And all of Moslem tradition repeats after the Koran that this was one of the greatest sins of the Jews. Thus Islam, beginning with its sacred book, places itself in a perspective of history — a partial perspective yet a profound one — which testifies to the purity of a daughter of Israel accused by her people; and this same daughter of Israel holds a central place in the dogmatic thought, the religious life, and the literary and artistic expression of Christians. For Moslems, the calumny of the Jews against Mary crowns their perfidy and explains the scorn which they received from men as well as the wrath of God that has fallen upon them (cf. Koran 2,61; 3,112; 4,155).

The Coming of the Magi and the Martyrdom of the Holy Innocents are not mentioned in the Koran. The commentators either treat these events with silence or mix up reflections of the truth with exceedingly doubtful and incoherent statements. Certain Moslem historians, although hesitant about these incidents, refer to them briefly. According to Al-Tabari, a historian of the tenth century (hence we are dealing with an ancient text), the gifts brought by the Magi had the following meaning: Gold, the prince of earthly matter, is a sign that this prophet — Jesus, will be the prince of the men of his time; myrrh, a remedy for wounds and breaks, is a sign that God will cure the weak and the afflicted with the prophet's help; incense, which sends its perfume up to heaven, means that this prophet will be raised up to heaven; he will be the only prophet of his day to achieve this distinction, and no one will go up to heaven in the same way as Jesus.

The *Flight into Egypt* is scarcely mentioned in the Koran. With a great deal of trouble and good will one might see an allusion to it in Koran 23,52: "We have made of the Son of Mary and of his Mother a sign and we have sheltered them in a raised place whence waters flow down." In general, the commentators see in this passage an almost certain reference to the flight into Egypt. But the text is not very clear; and some people would see it as a sign of Mary's Assumption as well as of Christ's Ascension. But they find no certainty for either of these Christian dogmas.

In connection with this theme of the flight into Egypt, the Moslem historians are in accord with the commentators of the Koran in combining a great number of miracles and events of very different origin; for lack of space it is impossible to go into them in this study. In general, we can state that the Moslems believe that Jesus had to take refuge in Egypt, together with his mother, at a time when he was no longer an infant; according to some authors, this took place when Jesus was seven or eleven years old. He lived in Al-Bahnasa, a place west of the Nile, in Middle Egypt. The history of this place has taken on something of a holy legend; several Moslems of great piety liked to retire to Al-Bahnasa for a time because of the stay that Jesus and his mother made there; according to Moslem opinion, this stay lasted for two years (Al-Wagidi (died in 823), *Futuh al-Bahnasa,* Cairo, 1934).

Marvels Accomplished by the Child Jesus. Widely differing anecdotes are found in the commentaries and historical books. Although rather confused, they betray elements similar to those found in canonical Christian accounts. The Moslem anecdotes, however, are separ-

ated from their true context and thus have a timeless quality. All these stories are intended to justify the Koran's teaching about the miracles associated with Jesus' mission: the giving of life, for a short period of time, to some "flying creatures"—birds or bats—which he made out of clay and to which he gave life by breathing on them; the curing of the blind and the lepers; and finally, the raising of human beings struck down by death.

The Commentators add a great deal to the brief allusions in the Koran (3,45-49) on this matter. They like to say that the type of "flying creature" into which Jesus breathed life was a bat, an animal which required great skill to form because of its complex organism. They speak also of other prodigies, with a confused and muddled extravagance. We can cite, for example, the marvel that took place in the shop of a dyer who had accepted Jesus as an apprentice. To the wonder of the master, his apprentice threw into the same vat all the dyes and all the objects to be colored at one and the same time. When he drew them out, all the objects were dyed to the desired hue. Similarly, Jesus revealed the guilt of two men who had committed a strange kind of theft — one that could only take place through the cooperation of a blind man and a paralytic.

We are closer to Christian traditions when we consider the infused knowledge of the Child Jesus. Most of the authors repeat an episode in which might be seen a distant reflection of the Gospel scene of Jesus in the midst of the doctors (Luke 2,42, and following verses). Mary is said to have entrusted her son to a school teacher and to have asked that the boy never be beaten. When the teacher tried to teach him the alphabet, Jesus showed that he knew more than the teacher himself; for he revealed to his teacher the mystery contained in the letters of the alphabet.

Mary and Her Son's Public Life

The miracle at Cana left numerous echoes, both confused and discordant, in Moslem accounts of Jesus' miracles. This miracle took place at his Mother's request, even though he predicted that it would have tragic results; the results are reported by the Moslems with fantastic inventiveness. These authors place the miracle during the childhood of Jesus, during his stay in Egypt.

In the great commentary of Tabari (tenth century) can be read the following text: *"Beatus venter qui te portavit. . . .* A woman who saw the Son of Mary raise up the dead and cure the blind and the lepers — among other miracles granted to him through the power of God — cried out: 'Blessed is the womb that bore you and the breasts that nourished you!' Mary's Son, the Prophet of God, replied: 'Blessed is he who reads the Book of God and obeys its message!' "

For the Moslems, Christ was not crucified or put to death: "That was only an illusion," says the Koran (4,157-158). God spared suffering and humiliation to his messenger; he delivered him from the hands of the Jews and raised him up to himself. After his Ascension, adds the non-Koranic tradition, Jesus, on the order of God, appeared to his Mother and to a woman whom he had freed from the devil. The reason for his appearance was to cause them to gather together again his apostles so that they could fulfill their mission of preaching his word. Mary only survived her Son's Ascension by six or eight years. She died at about the age of fifty.

Here, in a few broad lines, is a description of the Blessed Virgin's life as sketched out by the Koran and the most important authors of Islam. It would not be well to be overhasty in expressing hostile judgments on these texts. Faulty though it is, this description can perhaps prepare the way for the whole and pure truth, if the truth is not only demonstrated in books but also demonstrated by our everyday life. In this way, we shall be able to understand how members of another faith, although they often form harsh judgments about us, are nevertheless unconsciously waiting for us and calling out to us for help.

II. Problems of Mariology

From the details of the life of Mary that have been briefly presented in this study, we can see that Moslem authors raise a certain number of theological problems concerning the Virgin Mary. The exceptional privileges accorded to Jesus and his Mother bring up problems which Moslem commentators and traditionalists have not avoided. On the contrary, on more than one point, they show a high degree of honesty; for they quote all the texts, even those opposed to the doctrinal tendencies of their own faith. There is, then, in Islam a rudimentary form of Mariology.

Before discussing briefly this subject, we ought first to recall the Islamic postulates on the history of mankind. History, according to the Moslems, is an account of the religions of men and of their relationship to their Creator. Human history lies between two peaks — the first one with which history begins, and the second one which brings history to a close. In the beginning, there was an oath taken by all the future creatures, by which they engaged themselves before God to recognize him alone as their Lord. At the end of time, there will be the judgment of all men according to their faithfulness to this oath.

All the prophets sent by God to different peoples have as their basic mission the task of recalling to men their initial oath to serve only a single Lord, Allah. And this mission is the same, although these prophets bring from God a system of laws that differs according to the times and the peoples. The privileges that God may grant to a certain people, such as Israel, or to certain human beings, such as Jesus and Mary, do not modify in any way this basic mission. The founder of Islam himself is, in his own eyes, but a simple prophet, different from the others in that he closes the series and brings a definite form of the divine message.

This is the spirit in which the Moslem authors approach the problems raised by Mary's exceptional privileges. The main questions are raised in connection with the Sonship of Jesus, the Moslem's concept of the Trinity, and the dignity of Mary, who was "chosen by God above the women of the world."

The Motherhood of Mary

The Koran constantly calls Jesus the "Son of Mary." Moslem commentators see this as an intentional insistence on the real humanity of Christ and on the need to exclude Christian teachings about his divinity. In accord with this doctrinal line, they interpret the other names given by the Koran to the Son of Mary: those of Messiah, Word of God, and Spirit of God.

The epithet "Messiah" lends itself to a great number of meanings, all of which are based on the literal or figurative sense of the verb "to anoint" (*masaha*); and it must always be interpreted within the limits imposed by the Moslems' concept of human history.

The epithet "Word of God" does not contain the Christian concept of the Logos. The most important meaning given to it by the Moslem consists in identifying the "Word of God" with the creative command of God — the *fiat* which produces created beings (*kun!,* that is, "be!"). God pronounces this creative word for every created being; and thus every created being could be called a "word of God." But the Koran, which is the sole authority for theological terms, has especially and uniquely applied this term to Christ. There is a fitness in this: For Christ's conception took place in a miraculous way without a human father. The creative command, the *kun!,* was cast directly into the womb of the Virgin Mary.

The epithet "Spirit of God" which the Koran gives to Jesus is commented on in different ways by Moslem authors. In general, they identify the Spirit with the angel Gabriel, who is the normal intermediary for God's revelation and connection with his creatures. Since Gabriel was sent to the Virgin Mary to announce her selection as Mother of the Messiah, the Prophet Jesus, the angel played a direct role, through his mission, in Christ's conception. For this reason Jesus is called the "Spirit of God."

In general, Moslem authors do not dwell upon the role of Mary in the formation of Jesus' body. At most they speak of the "maternal humors" that were put into motion and became fertile at the moment of the Annunciation. The stress they place on the angel Gabriel and on these maternal humors is a barrier — one more or less consciously raised — by the theology of a lonely and isolating transcendence against the theology of a transcendence which, out of pure generosity, makes itself known and is communicated. Thus it is a barrier against Christian teachings about the divinity of Christ and the revelation of the Trinity — at least, in the form that the Moslems conceive of these dogmas. Jesus is the Son of Mary, and only that; he has no other kind of sonship, no other kind of genealogy (*nasab*).

Mary and the Trinity

Here are the main texts of the Koran which are explicitly directed against the Trinity as conceived of by Islam. "O Peoples of the Book, make no exaggerated statements about your religion and make no statements concerning God other than the truth. Jesus the Messiah, the Son of Mary, was only a Messenger of God and his Word which he placed within Mary and a Spirit coming from him. Believe then in God and in his messengers and do not say: 'Three'" (4,169). "Be unfaithful to those who say: 'God is the third of three'" (5,57). "O Jesus, Son of Mary, was it you who said to men: 'Take me as well as my Mother for two divinities by the side of God?'" (5,116).

The mere reading of these texts suffices to show us that they do not oppose the true dogmas of Christianity, but doubtful approximations of these dogmas. Paralyzed by the grip of age-old polemics, these approximations of Christian beliefs have assumed (in Moslem eyes) the form of a crude system of three gods which every Christian would also condemn. In this system, beside the One God, two extra divinities are supposed to be adored — Christ and his Mother. God, then, would be the Father of a human being born of a woman; that woman herself, the consort of God; and Jesus, the son of God. What Islam condemns, then, is the belief in the existence of divinities associated with the True God.

As far as the Blessed Virgin is concerned, the title "Mother of God" seems to the Moslems to be a dreadful blasphemy and a defiance of human reason. Nothing prepares the Moslems to admit that Christians do not understand this title in the sense of ordinary mother-

hood, purely human and according to the flesh; or in the sense of a generation of the Eternal, implying that the Creator was produced by one of his creatures. Despite certain liturgical and theological expressions, no Christian — save one in error — believes in the existence of a kind of marital relationship between God and the Virgin, which would bring about Mary's obtaining divine status and result in the birth of a son of God.

We should recognize the fact that, because of the Moslem's intense and combative feeling for the divine transcendence, their indignation is aroused against certain Christian expressions. This indignation places on Moslem lips terms of insult and invective or, at the very least, expressions of scornful pity with regard to Christians. Ibn Hazm of Cordoba, a Moslem thinker and polemical writer of the eleventh century, uses the following words about Christian beliefs: "If we had not heard them ourselves, we would never have believed that the human mind was capable of such madness."

Mary's Dignity

We shall put aside the question debated among Moslems as to whether or not Mary received the gift of prophecy as well as the question of the influence of her privilege — i.e., her preservation from any contact with Satan — on the development of Moslem beliefs. But we shall take up the problem of Mary's absolute supremacy over all women, including even women descended from Mohammed who are especially venerated in Islam.

We know the passage of the Koran that places Mary above all women: "O Mary, God has chosen you and purified you; he has chosen you above the women of the world" (Koran 3,37). Concerning this text, the traditional accounts, or *hadiths,* of Islam express several opinions, thus reflecting the hesitating attitudes among Moslem consciences. For the Moslems appear to be pulled between two tendencies: (1) a desire to remain faithful to the text of the Koran, which is clear and unconditional and ought to be understood just as it stands; and (2) a desire to be faithful also to the preferences shown by the founder of Islam for his first wife Khadija; for his youngest wife Aisha; and for his daughter Fatima, the only one to continue Mohammed's line through his grandchildren Hassan and Hussayn.

This, then, is the basic question: Is Mary the true *sayyida* (princess or "lady") of all the women of Paradise and thus of all women of this earthly life? The two most glorious rivals of Mary are Aisha and Fatima. It should be stated that Moslem traditionalists quote all the ancient texts relative to this question of pre-eminence. Among them, in a certain version, is found a passage that places Mary above all women, without any exception. This passage is, in fact, found on the lips of Fatima and Aisha.

Fatima repeats the words said by her father before his death, and in one of the versions, the following expression occurs: "You shall be the *sayyida* of the women of Paradise, after Mary" (Ibn Sad (died in 845), *Tabaget* II, II p. 40). Aisha, for her part, lists all the privileges that will be given to her as a person and that no other woman has ever received. She says, in one of the versions: "I surpass all other women, if an exception be made for what has been granted to Mary" (*Tabari* (died in 923), *Annals* I, 1262).

We can state that, as a general rule, Moslem traditionalists and exegetes prefer Fatima to Aisha, despite the embarrassment of other traditions, which are honestly quoted all the same. But the preference between Fatima and Mary is less clearcut. On the one hand, Fatima appears of higher rank because tradition states that she is the creature who most resembles her father, the Prophet. On the other hand, Mary is superior to Fatima because she had the extraordinary privilege of conceiving miraculously, without the intervention of a flesh-and-blood father. The Moslems have reached no decision as to the absolute supremacy of one over the other. This is not a mere escape device; it is rather an attitude of mind which seeks to respect two texts that are not in agreement without sacrificing either of them for fear that one text — rather than the other one — may be more important. The final decision is left up to God who knows everything.

Conclusion

We have seen the extent of the scruples of the Moslem theologians — an attitude due in part to their personal tendencies. But to conclude this brief study, it seems more appropriate to take note of two facts which we know through the Koran and which influence Moslem thought and Moslem piety.

The first fact is concerned with the marvelous deeds that showed forth God's special providence for Mary in her retirement, before the Annunciation. "Every time Zachary went to see her in the sanctuary, he found by her side some food of miraculous origin. He said to her: 'O Mary, whence do you have this?' She said: 'This comes from God who provides for whom he wishes without stinting.'" The Koran associates this reply of Mary with the prayer that Zachary's faith caused him to make to God — the prayer for an heir despite Zachary's advanced age and his wife's lack of fertility. For, having seen the works of Providence and Mary's quiet faith, his faith in the omnipotence of God revived.

Many Moslems also refer to this same reply of Mary

to stimulate their faith in God and their belief in the power of prayer. In many mosques of the Near East, the beginning of this Koranic text is put down in calligraphy above the *mihrat,* the niche which shows the direction of Mecca. It is also found on small tablets or strips of cardboard that the Moslems hang up in their shops or homes. And this implies respect for the example of Mary who was the object of God's all-powerful concern while she dedicated herself to prayer.

The second event of importance for Moslem piety, according to the Koran, took place at the time of Christ's birth. Mary reportedly was anxious and sad. But a voice — either the voice of an angel or of the newborn child — addressed her in these words: "Do not be grieved. Your Lord has caused a fountain to arise at your feet. Only shake the trunk of the date tree; some fresh, ripe dates will fall upon you. Eat and drink and rejoice!" (Koran 19,24-25). "Shake the trunk of the date tree!" There is a widespread opinion that this date tree was dried up, and that God performed the miracle of restoring it to life and making it fertile at the same time.

By performing this miracle, God demonstrated his omnipotence, which could be shown on other occasions to prove Mary's innocence and protect her and her Son. Moslem piety is particularly struck by another aspect of this incident — the cooperation that God asked of Mary through the words: "Only shake the trunk of the date tree!" He who had performed the miracle of giving back life to a dried-out tree and causing it to bear ripe fruit at the same time, could certainly have dropped these fruits on Mary without the slightest motion on her part. But God preferred to ask for a slight cooperation in his great wonder. Moslems like to cite this text, which has something of the meaning of our saying: "Heaven helps those who help themselves." The true believer places his faith in the omnipotence of God, to the point of hoping for the most unexpected miracles. But at the same time, he must be ready, like Mary, to cooperate with God, no matter how modest a cooperation is asked of him!

These two incidents in the Koran tell much about Mary's influence over the Moslems' life of prayer and deeds. But despite them and despite the facts previously reported, we cannot claim that Mary holds in Islam a position proportional to her recognized privileges. For the interpretation of these privileges is limited by the Moslem concept of history. They view Mary as a particular example of the accumulation of extraordinary privileges; and they regard these privileges as due to God's generosity, which lies beyond the understanding of human reason.

Every Moslem could pronounce the following act of faith, in complete peace of conscience and with the feeling that he was defending the truth against Christian and Jewish distortions: "I affirm that Jesus, the Son of Mary, is the Spirit of God and his Word which God placed within Mary, the holy and pure Virgin; she conceived Jesus from God's Spirit and breath; he was created in the same way as God created Adam with his own hand."

These very words, according to Moslem tradition, were communicated by Mohammed to the Negus of Ethiopia. And it is easy to understand why the Negus, having taken this statement literally, declared that the difference between Mohammed's teachings and Christian teachings was only slight. The words used are almost identical. And it is not improbable that, in Mohammed's mind, these words were open to a better understanding of the Christian message.

During the later development of Islam, the hardening of attitudes towards the Christians — due to a growing and mutual hatred which can not be blamed on one of the two opponents alone — led to a general and unconditional condemnation of all Christian dogmas.

Polemics will not bring back peace to the minds of Christians and Moslems nor will it foster beneficial studies and humble meditation. We absolutely need to make a sincere effort toward objective, mutual understanding and patient attempts to find the exact expression of the truth. A heroic effort on the part of Christians "expressing truth in charity" is required today more than ever. The mystery of Mary which especially needs to be put into living practice among the Moslems is the mystery of the Visitation.

Our Lady's life — the life she actually lived on earth — is the only life ever lived by a creature which is literally perfect, since, so far as is possible for that which is earthly, it was lived as though it were in heaven. The Immaculate Mother of Christ is the *Speculum Justitiae* — in her are mirrored the perfections of God so far as they may be in a creature's soul.

—O. R. Vassall-Philips C.SS.R.

ENGLISH MARIAN LITERATURE OF 1960

BY WILLIAM M. FACKOVEC

To say that the Marian literature appearing in English during 1960 did but little to advance the science of Mariology would be to tell the truth — but not the whole truth. For while scholarly material was indeed rather scarce, publishers did on the other hand, produce at least some of the Marian books which the non-specialists need so badly. The public to be supplied with the means to know Mary better is immense and of a most diversified character. Both the learned and the not-so-learned, the young and the old have a right to good Marian publications. All of them must have an adequate treatment, suited to their own level of comprehension, of Mary's person, of her privileges, and more than anything else an explanation of the very important place she has in men's lives. Judged from this point of view, namely, the kinds of readers to be served, the comparatively meager output for 1960 can be said to have had something, but not enough for almost, though not quite, everyone. Evidently the study of Mary by the vast majority of the faithful has not been advancing as it should be. So much more was published for those with only the most rudimentary notions than for those whose knowledge of Mary may be better developed. We could perhaps say that although the English language publications were in the main not noticeably profound, they should nevertheless keep alive some love for Mary and will, it is to be hoped, kindle some interest in finding out who she really is.

The different Marian subjects treated and the emphasis each received in relation to the year's entire output must also be considered. In 1960 books on apparitions and shrines headed the list, while devotional works, those of pious reflections, were almost as numerous. There were three biographies of persons singularly devoted to Mary; and two volumes appeared dealing with Mary as found in the Gospels and the Apochrypha. Among various other things coming from the presses, there was but one full-length book to explain the dogmatic foundations of Marian devotion. This represents certainly a regrettable lack of balance.

That people may really derive benefit from their reading about Mary, they need works which will enable them to see in true perspective her relationship to the great truths of faith. Such dogmatic literature is admittedly more difficult to read. Because of the more or less abstract concepts involved, it requires closer attention, can offer little to the imagination, and only seldom provides any immediate satisfaction to the emotions. Yet this literature is needed that the faithful may attain a broader, deeper, truer knowledge of the marvelous things that God has done for his Mother. It is especially through a proper understanding of the basic truths about her that we can establish a firm foundation for our complete reliance on Mary and increase the ardor of our love for her. It is this understanding which will help, above all, to intensify our devotedness to her great cause, that of bringing all men to the knowledge of her Son, Jesus. Any Marian literature that does not strive to attain this goal as a final end is in some measure false.

On the other hand, the more conscious an author is

of the close bond that exists between Jesus and Mary the more productive of good is his work likely to be. Where then are the needed popularizations of such topics now currently being discussed as the spiritual maternity, the relationship between Mary and the Church, the co-redemption? Why are there so few authors who will take it upon themselves to disclose the riches hidden in the great dogmas of the Immaculate Conception or the Assumption? Surely the important studies that have been made of these and other questions can somehow be made intelligible to the great body of the faithful. What a blessing it would be if more of our popular writers, making use of the work done by leading Mariologists, discussed these really vital themes. We would then have fewer books that are uninviting because they are cliché-ridden. There would surely be less of the pallid, cloying sentimentality that still afflicts some Marian writing.

Apparitions and Shrines

During the last few years Abbé René Laurentin, the official Lourdes historian, has made many important findings that throw much light on the early history of the apparitions and the events to which they gave rise. The results of some of this research have been made available in a small, but very informative volume distributed in America by the Taplinger Publishing Company. The book is Odile de Montfort and John O'Meara's *Ordeal at Lourdes, the New Discoveries* (Campion Press Ltd., London, 1958; 126 pp.; paper, illus.; $2.00). With the utmost frankness, the authors attempt to give a true idea of the social setting for the drama of 1858 with its very complex interplay of human (sometimes only too human) personalities. To that end the Lourdes civil and religious authorities, members of the Soubirous family, and others who acted in that drama are realistically and quite honestly portrayed.

Articles he published in various magazines started Edward Connor on his *Recent Apparitions of Our Lady* (Academy Guild Press, Fresno, 1960; 99 pp.; illus.; $2.95). The short chapters summarize eight series of apparitions beginning with those accorded to Catharine Labouré in 1830 and ending with those at Banneux in 1933. Only the most essential details are given for each apparition. No pretense is made, therefore, to interpret the messages received by the visionaries; nor are the subsequent events at the various shrines discussed. At the end of the volume are eighteen pages of photographs. The last page contains a list of other books that one may wish to consult. Those who would like a first book on Marian apparitions may find this one of interest.

As the title indicates, Father John Ireland Gallery in his *Mary vs. Lucifer* (Bruce, Milwaukee, 1960; 176 pp.; $3.75) is concerned mainly with the opposition between the Blessed Virgin and the arch-enemy of mankind. That is why he devotes several chapters to the visions of Fatima, where this enmity was so strongly emphasized. This struggle between heaven and hell is also stressed in the accounts of the other apparitions included here. A number of them are not too well known, for example, those at Laus and Plantees. The two in the appendix, the author says, have not yet been officially approved. These latter are the visions reported in 1859 at Robinsonville, Wisconsin, and those said to have occurred at Pellevoisin, France, in 1876. Special attention should be called to the author's account of Alphonse Ratisbonne's miraculous conversion in 1842. Many who have heard the story know only that this young sophisticate received the gift of faith through the Miraculous Medal. Father Gallery helps us to appreciate the extraordinary event by giving the very interesting particulars connected with it.

Another volume on Marian apparitions is one edited by John Delaney, *A Woman Clothed with the Sun* (Hanover House, Garden City, 1960; 240 pp.; illus.; $3.95). Several authors, a number of whom had already written full-length books on their subjects contributed the various chapters. Greater care has been taken here than in most other books of a like nature to contribute to a more complete understanding of these apparitions. Each of them is examined in relation to the time and place in which it occurred and also in relation to the worldwide mission of Mary. Integration of this kind certainly makes for a greater awareness of Mary's interest in mankind's history. Mention should be made of the capsule biographies of the different authors which make up a useful appendix.

Some Catholics are prone to accept any alleged supernatural occurrence with an unquestioning mind. Others may be inclined to scoff at private revelations and to look suspiciously even at those which in some way have been approved by Church authorities. Neither attitude is reasonable, as Father Louis Lochet explains in *Apparitions of Our Lady* (Herder & Herder, New York, 1960; 127 pp.; $3.00). The importance that these man-

---

Brother William M. Fackovec S.M., is the librarian of the Marian Library at Dayton University, Dayton, Ohio. A photograph of Brother William will be found in the article on the Marian Library in this issue. Brother Robert M. Maloy S.M., who was librarian last year and wrote a similar survey for volume one, is now engaged in graduate studies in Europe.

ifestations have in the very life of the Church are points well treated in language that is exact, dignified, and also very prayerful. In view of the vast amount of writing on Marian apparitions, this short book which indicates the basic theological principles that should underlie our response to such events certainly does fill a need.

Devotional

In *Citadel of Wisdom* (Montfort Publications, Bay Shore, 1960; 114 pp.; $3.00) Father Robert O'Connell S.J., has contributed a series of eight meditative studies on our Lady. In these he teaches that by imitating Mary one can arrive at a complete union with her Divine Son, the Eternal Wisdom. The author bases his lessons and counsels on Mary's response to the will of God during the Infancy and the Hidden Life of Christ. By his calm language, engaging simplicity, and very positive approach, he makes advancement in the spiritual life most attractive and desirable.

Fifteen of Richard Cardinal Cushing's Marian conferences and sermons have been brought together in a volume entitled simply *Mary* (St. Paul Editions, Boston; 160 pp.; cloth, $2.50; paper, $1.50). These forceful, direct, very down-to-earth talks were addressed to various groups, some to priests, others to religious, or to the Catholic laity. Their most constant theme is that Mary can by her example shape and transform the life of any man no matter what his particular vocation may be. The last three selections speak of Mary's role in American Catholic history. The final one, given at the dedication of the Immaculate Conception Shrine in Washington, is a triumphant expression of joy in seeing the completion of the great gift which the people of the country gave to Mary.

Commentaries without number have been written on the Litany of Loreto. Among the latest is the work of Father Patrick J. Gearon O.Carm., *The Litany of Our Lady* (Carmelite Third Order Press, Chicago, 1959; 237 pp.; $2.50). To make his ideas readily understandable the author uses language that is simple in the extreme. His very homely illustrations he takes from the most common everyday occurrences, and the most familiar objects provide him with a lesson. The two most dominant thoughts in these explanations of the Litany's many titles are the sublime excellence of Mary's own person and the rightful place she has in the lives of her children. Father Gearon has strewn more than a few poetry selections throughout the book. A number of them are somewhat longer than one might expect in a work of this kind.

The same author has published another volume, *The Imitation of Mary* (Carmelite Third Order Press, Chicago, 1959; 167 pp.; $2.00). Here Father Gearon presents Mary as a model of holiness. The style and approach are similar to those of the book mentioned above. Some may find particularly helpful the suggestions given in the thirty pages of the chapter entitled "Mary beside us at Mass."

Of interest to some readers will be the light, intimate conversations that make up Sr. Marguerite Andrews R.S.M., *Journal for Mary* (Christopher House, Boston, 1960; 227 pp.; $4.00). Twelve chapters, one for each month of the year, are addressed to Mary in a tone both loving and familiar. Events in Mary's life, the cycle of her numerous feasts, favors she has granted to her clients are the principal topics of these conversations. Woven into the fabric of these heart-to-heart talks are many prayers, words of spiritual advice as well as occasional poems and comments on literary and artistic works dealing with Mary which have caught the author's fancy.

Father Anselm Viano S.S.P., has brought together a collection of anecdotes in *Mary, Our Sweet Mother* (St. Paul Publications, Derby, 1960; 61 pp.; $0.25). In some we see the various ways in which people have chosen to honor Mary. Others purport to show how she protects and aids those who are faithful to her. The stories, many of them in a modern setting, are similar to the ones recounted by St. Alphonsus Ligouri in his *Glories of Mary*. Included are four pages of very short extracts from quite a number of Marian authors.

Doctrinal

Without any doubt the most stimulating Marian book of the year by any one author was M. A. Bourchard's translation of a work by the Dominican Father Rogatien Bernard, *The Mystery of Mary* (Herder, St. Louis, 1960; 304 pp.; $4.95). The mystery in question is that of Mary's spiritual maternity. Its connection with a more central mystery, Christ's headship of his Mystical Body, is the special point of view from which it is here considered. By exploiting the richest veins of doctrine, Father Bernard has provided numberless treasures for our contemplation of Mary. Withal he has written a most practical book showing how closely bound up Mary is with the fabric of our Christianity. What is as unusual as it is welcome in a work of such depth is the tone of enthusiasm, joy, and wonder with which the author gives us his good news.

Basing himself on the Gospels and the Apocrypha, which may be called the foundation documents for our ideas about Mary, Henri Daniel-Rops, the distinguished member of the French Academy, has produced a scholarly but unpretentious work, an original and eloquent

tribute in *The Book of Mary* (Hawthorn Books, New York, 1960; 224 pp.; illus.; $4.95). The volume, translated by Alastair Guinan, is divided into two almost equal parts. The first of these includes chapters on the development of Marian dogmas, and on Mary's character as revealed in the Gospels as well as a very enlightening discussion of the Apochrypha and a survey of the art which these writings have inspired. Part two contains texts from both the Gospels and the Apocrypha. There are more than seventy pages with extracts from the latter so that now such books as the Gospel of Pseudo-James and the Gospel of Pseudo-Matthew are readily available. Thirteen color reproductions of famous paintings illustrate the book. There is also a long bibliographic note, most of its references being to French publications.

Another work on *The New Testament Apocrypha,* by Jacques Hervieux, translated by Dom Wulstan Hibberd (Hawthorn Books, New York, 1960; 189 pp.; $2.95), devotes the first of three parts (81 pp.) to the Story of Mary, Virgin and Mother. The author limits himself to the best of the apocrypha and finds in them much that is worth while. He points out that not all of the apocrypha were condemned for false doctrine. On the contrary, "some of them are a noble apologetic for and a reflection of the faith of the early centuries. Though the Church . . . has not accepted them as the Word of God, . . . she does not deny that these are an expression, and often a right and profound one, of her tradition."

"Theotocos: The Mother of God," is an essay by Father Walter Burghardt S.J., forming part of a volume he edited with Father William F. Lynch S.J., *The Idea of Catholicism* (Meridian Books, New York, 1960; 479 pp.; $6.00). Starting with the historical development of the dogma of the Divine Maternity, the author leads to a masterly treatment of Mary as the type of the Church. The copious references to the teachings of tradition are well documented. Many of the ideas presented in these twenty pages are to be found again in the three Marian sermons included in Father Burghardt's *All Lost in Wonder* (Newman, Westminster, 1960; 220 pp.; $3.50). The presentation in the latter volume is of a less technical nature as befits a sermon and is, therefore, more easily assimilated. The essential idea of his thesis the author has put into this one sentence: "In this woman we see what the community of believers is and is destined to be."

The Pastoral Sermons of Ronald A. Knox (Sheed & Ward Inc., New York, 1960; 532 pp.; $8.50) is a collection of one hundred and eight addresses given by the noted Scripture scholar and edited by Philip Caraman S.J. The most original and most beautiful of the Marian sermons is the one on Our Lady of Mount Carmel. Here the author's knowledge of the Old Testament supplied him with some very fresh ideas.

The text of an address by Cardinal Cushing during the World Sodality Program held in Boston on October 9, 1960, has been published under the title *The Ecumenical Council and its Hopes* (St. Paul Editions, Boston, 1960; 16 pp., illus.; $0.35). Throughout his talk the Cardinal stresses the very great importance Mary has had in the lives of Russia's people. He also indicates the part she will play in unifying Christendom. Eight pages contain photographs taken during the World Sodality Program.

Devotees

In *Our Lady's Knight* (St. Paul Editions, Boston, 1960; 232 pp., illus.; cloth, $3.00; paper, $2.00) Father Lawrence Lovasik S.V.D., the author of several books on Mary, has written the life of his younger brother, Sgt. Leo E. Lovasik, who died in England during World War II. Much of the biography consists of letters the soldier wrote to his mother and to others. In these, references to Mary are very frequent. Expressions of his boundless confidence in her, poems he composed in her honor, and other tokens of his ardent love occur over and over again. The evidence of those who knew him makes clear that Sgt. Lovasik really lived his consecration to Mary. That is why she led him to holiness and to the accomplishment of much good before his tragic death at the age of 21.

Sr. Mary Peirre's *Mary Was Her Life* (Benziger Bros., New York, 1960; 234 pp., illus.; $3.95) is the biography of Maria Teresa Quevedo, a Spanish novice who died in 1950 at the age of twenty. A very active sodalist before entering religious life, Maria was also the most popular girl in her crowd. Fond of sports, an excellent dancer, a leader in all kinds of activities, she easily became the life of any party. It was no grimly pious young lady who wanted to make amiability her special virtue. Some day the Church, now examining her cause, may canonize this delightful person whose motto has such simple charm: "May all who look at me see you, O Mary."

St. John Eudes, the apostle of devotion to the Immaculate Heart, will very likely draw more attention from biographers than he has in the immediate past. An early life by Peter Herambourg, a contemporary of the saint, has been translated by Ruth Hauser in *St. John Eudes, a Spiritual Portrait* (Newman, Westminster, 1960; 318 pp.; $4.00). The book, dealing only with the interior life of this great servant of God, has four chapters on

the special ways in which he manifested his love for Mary. To be noted particularly is Chapter 14, which contains the very lengthy text of the "Marriage Contract with Mary," whereby Eudes gave himself totally to the Mother of God. The many references and notes following each chapter will be a great aid to anyone who would like to do further reading.

Documentation

Continuing its series of *Marian Reprints,* the Marian Library of the University of Dayton published during 1960 the following documents and extracts: No. 71, Bishop Louis-Joseph Kerkhofs, 25 *Years of Banneux, Pastoral Letter* (August 15, 1958), (10 pp.). No. 72, Ceslas Spicq O.P., *What Jesus Owes to His Mother* (10 pp.). Nos. 73-74, Pope Pius XII, *Pope Pius XII on Sodalities* (32 pp.). This reprint includes the Apostolic Constitution *Bis Saeculari* as well as three addresses by Pius XII and a letter he wrote to Father Paulussen S.J., President of the Central Secretariate of the Sodalities of Our Lady. No. 75, *Second Congress of Sodalities World Federation* (8 pp.). No. 76, *Dedication of the National Shrine of the Immaculate Conception, Washington, D.C., Nov.* 20, 1959 (22 pp.) contains a brief history of the shrine, a letter from Pope John XXIII, and extracts from the sermons preached at the various functions that took place during the dedication ceremonies. Starting with No. 77 the name of the series was changed to *Marian Library Studies.* The first two documents to appear under this new series title are: No. 77, Emil Neubert, *The Development of Marian Doctrine* (13 pp.) and No. 78, Donal Flanagan D.D., *Mary and the Church* (15 pp.).

The proceedings of the Eleventh National Convention of the Mariological Society of America held in Detroit in 1960 form Volume XI of *Marian Studies.* Mary in the Gospel was the theme for these sessions. The discussions centered on such topics as difficult Marian passages in the Gospels, the object of Mary's consent at that time of the Annunciation, Mary's material role in John 19,25-27, and the Marian significance of Cana. Of works originating in English, this collection is the outstanding contribution of the year to the science of Mariology. Juniper B. Carol O.F.M., is the editor of *Marian Studies* (Mariological Society of America, Paterson; 172 pp.; $2.50).

Varia

In *The Life of Mary in Legend and Art* (Vantage Press, New York; illus.; $2.95) Mary McCarran did not purpose to write a study of the Blessed Virgin. She merely wished to present those events in Mary's life that have for centuries provided artists with some of their favorite subjects. The illustrations chosen for this book are the work mainly of Giotto and Duccio. Each reproduction is accompanied by a text from either the Gospels or the Apocrypha and also by a comment on the work of art itself. The author, who is an artist and a researcher in the history of art, is well qualified to give us a volume of this kind.

Fra Angelico Chavez has added another to his beautifully written books on Mary, this time a novel, *The Lady from Toledo* (Academy Guild Press, Fresno, 1960; 165 pp., illus.; $3.95). With an amazing economy of words, this Franciscan poet tells the dramatic story of New Mexico's early settlements. Into a narrative that leads from one exciting episode to another he weaves the history of a statue brought by the colonists from Toledo, Spain. It is this latter history that somehow binds together all the other incidents. How our Lady came to be known as Nuestra Senora de la Macana, Our Lady of the Warclub, certainly makes for one of the quaintest of Marian legends.

Juvenile Literature

A more recent development in the field of Marian publications is that of books intended expressly for very young children. Several novelties appeared during the past year. Katherine Evans retells the story of the Juggler of Our Lady in her picture book *The Little Juggler* (Bruce, Milwaukee, 1960; unpaged, illus.; $0.50). Susan Weaver's *Our Lady of Lourdes,* subtitled *A Book for Little Catholics to Color and Keep,* is made up of pictures by Steele Savage that are all ready for crayons (Guild Press, Inc.; 1960; 24 pp.; $0.20). Golden Press of New York is the distributor. Something quite new is Katherine Wood's *The Joyful Mysteries of the Rosary,* a Guild Press publication selling for $0.50. This is a collection of "punchouts" drawn by Adele Werber and Doris Heins. Another *First Book for Little Catholics,* Leah Kean's *Our Lady's Medal* (Guild Press, New York, 1960; unpaged; $0.25), has the story of the Miraculous Medal in pictures.

For children a little older, Father Patrick Gearon O. Carm., has rewritten passages from some of his other works and put together *Our Lady for Boys and Girls* (Carmelite Third Order Press, Chicago, 1959; 164 pp.; $2.00). The style of writing in this biography of Mary is rather indecisive. To reach the young mind the sentences have been made very short and there is an attempt to be somewhat chatty and familiar with the reader. However, the vocabulary will in many places be quite an obstacle to the audience Father Gearon had in mind. Analogies between events in Mary's life and

events familiar to the life of a child serve to point out many a simple lesson.

Foreign Materials of Note

To this survey of English Marian literature, we add some notes on publications in other languages, prepared by Bro. Robert M. Maloy S.M.

The production of the foreign presses continues at a steady rate, offering a wide variety of materials for all readers. To essay a survey of the world production of Marian literature during 1960 would result in an article of extraordinary length.

Particularly in evidence is an increasing pattern of translation of more remarkable works, especially those capable of garnering a wide popular audience. The interchange seems especially lively among English, French, and German works.

To bring order into the prodigious output, especially the foreign productions, nothing is of greater value than the article of Abbé René Laurentin, "Travaux et Recherches des Sociétés Mariales" in *Supplement de la Vie Spirituelle* (Numéro 53, 1960), pp. 222-243, which is a seven-year retrospective look at the work of the national and international Mariological societies. Of great value are the reports on these societies' scholarly proceedings and their positions on various questions, especially those on Mary and the Church and on the Queenship. Of equal interest is the critical bibliographic essay of Father Gerard Philips appearing in *Marianum* (Annus XXII, 1960, Fasc. II-III) pp. 209-253, "L'orientation de la Mariologie contemporaine, essai bibliographique 1955-1959." International in scope, the bibliography systematically reviews major works grouped together under such convenient headings as "Scripture and Tradition," "Immaculate Conception," etc.

Worthy of special notice are two Marian encyclopedias. In German we have the beginning of the monumental *Lexikon der Marienkunde* (Regensburg, Friedrich Pustet, c1957-) which ends its fifth fascicle with "Bruder Jesus." Especially notable is the emphasis on iconography. The articles are signed, scholarly contributions with adequate bibliographies. Cross references are amply provided. The editorial board brings together such noted German scholars as Michael Schmaus, Julius Tyciak, Ludwig Boer, and Konrad Algermissen.

A less highly organized work, but one still of great importance is *Maria,* completed during the year, by international experts writing on particular areas and under the editorship of Henri du Manoir S.J. Mary in Scripture and the Fathers, the liturgy, dogma and theology, spirituality and the apostolate comprise volume one, while volume two concerns itself with Mary in the various national literatures, and arts. Volume three contains studies on the history of Marian cult and spirituality from the high Middle Ages through the Berullian school and down to the definition of the Assumption. Volumes four and five deal with the Blessed Virgin and the expansion of Catholicism, that is, Marian cult in different countries of the world. Bibliographies in *Maria* are not always as complete as desirable.

Both of these works are especially to be recommended for bringing together the widely scattered materials on the honor given to Mary in various times and places.

To this survey of the Marian literature of 1960, the editor ventures to add some comments on THE MARIAN ERA, volume one, which made its appearance in June, 1960. In a full-page review (*The Marianist,* October, 1960, p. 15), Brother Robert M. Maloy S.M. wrote: "To record the splendors of Marian theology and devotion in this our day, a luxuriously produced volume has appeared under the banner of THE MARIAN ERA, calling together the finest resources of photography, design, printing, and putting them at the service of well-written articles and reporting. Between the covers of what will become an annual publication are bound many features of great appeal to all Catholics. . . . For many the main value of THE MARIAN ERA will remain long after they have finished its interest-filled articles, for they will find in it a handy reference tool of all sorts of Marian facts. . . . THE MARIAN ERA is the best single source for a lively current record. Presented in the popular style and format familiar to readers of *American Heritage,* its glossy sophistication sacrifices nothing to catch-penny curiosities and creates a balanced vision of the Mother of God in our times."

In *Queen of All Hearts* (January-February, 1961, p. 24), Father Francis P. Tomai S.M.M. wrote: "THE MARIAN ERA is not an ordinary book on our Lady. . . . Strictly speaking, it is not a learned journal of Mariology, nor is it a popular magazine. Rather, it takes its place in the middle. Solid without being heavy, light but by no means superficial, THE MARIAN ERA is a publication of Mariology in its broadest sense. . . . THE MARIAN ERA has an auspicious beginning. We look forward eagerly to the next volume to appear in May, 1961. We cannot recommend this publication too highly."

A letter received from the Most Reverend Augustine Sepinski O.F.M., Minister General of the Order of Friars Minor, contains the following encouraging words about volume one of THE MARIAN ERA: "It is magnificent. Since we are all subjected to the depressing ugliness of daily international news, your book supplies an

international view that is beautiful, inspiring, and encouraging. Evidently this work, a symposium of well-known writers, beautifully illustrated, required long planning and tremendous effort. It should be very satisfying to you to produce such an exquisite volume and one so apt to produce spiritual good."

A member of the Legion of Mary in St. Paul, Minn., sent us the following comment: "My friends and I wish to express our complete delight with the first volume of THE MARIAN ERA. . . . At the Legion of Mary Curia meeting, I found Father H. Eagan showing it to all and singing its praises too."

The following are excerpts from a few of the forty-eight letters which we have received from members of the American Hierarchy.

From His Eminence Richard Cardinal Cushing: "THE MARIAN ERA is very attractive. I read it almost from cover and to cover as soon as I opened the box in which it came."

From His Eminence J. Francis Cardinal McIntyre: "I have surveyed this book and find it extremely interesting. It is a splendid compilation and of great value, and I shall preserve it in my personal library of reference."

From the Most Rev. Charles F. Buddy, Bishop of San Diego: "You have produced a splendid work to honor our Blessed Mother. The format, including interesting pictures, the outstanding literary style, as well as the cosmopolitan overtones, all converge in this epic-making publication. To assist in some concrete way, please enter my order for twelve copies of volume one of THE MARIAN ERA."

From the Most Rev. James J. Byrne, Bishop of Boise: "It thrills me that this work is being done both on the national and international levels. How Christ must be pleased to see this concerted effort to make his Mother understood better, and therefore, loved more fervently. It is distressing to find individuals occasionally who seem to be hostile to the promotion of the devotion to our Blessed Mother. It is perhaps even more discouraging to see the apathy of so many in this matter. Your publication will be, I am sure, a sort of 'anti-biotic' for this spiritual disease."

From the Most Rev. John P. Cody, Bishop of Kansas City-St. Joseph: "I congratulate you and your associates on the new review, THE MARIAN ERA, which you are publishing, and I feel certain that it will do great good in promoting devotion to the Mother of God. As our Holy Father recently said, our Catholic people must be made aware of the theological basis of all devotions, and the learned papers and explanations of your publication will do much to promote correct devotion to our Blessed Lady. Knowing that this is a rather costly venture, I am happy to forward you herewith a token of my desire to see this fine work continued."

From the Most Rev. Edward A. Fitzgerald, Bishop of Winona: "I have read THE MARIAN ERA and found it most interesting and inspiring. I trust that you will have a favorable reception for this book which, as you say, is the beginning of a Marian Encyclopedia."

From the Most Rev. R. O. Gerow, Bishop of Natchez-Jackson: "This is certainly a beautiful and well prepared book. It has about it a dignity and a beauty that are impressive."

From the Most Rev. Paul J. Hallinan, Bishop of Charleston: "THE MARIAN ERA is attractively done, and I am sure that it will stimulate the love and devotion of our people toward our Blessed Lady."

From the Most Rev. Jerome D. Hannan, Bishop of Scranton: "The skill of the editors is apparent in the interesting arrangement of the contents and in its artistic presentation. It will surely be an instrument of many graces."

From the Most Rev. George L. Leech, Bishop of Harrisburg: "This new annual is a handsome thing and rich in content, and I wish to congratulate you."

From the Most Rev. William T. McCarty C.SS.R., Bishop of Rapid City: "This will be almost a monumental work when it is completed and will be a real source of edification and a wealth of information on our Lady that will be treasured by all her clients."

From the Most Rev. Bryan J. McEntegart, Bishop of Brooklyn: "This is an excellent publication. The articles are interesting and informative, and presented in most appealing format."

From the Most Rev. Leo A. Pursley, Bishop of Fort Wayne: "This is a worthy and beautiful record of Marian devotion and an inspiring testimonial to the zeal with which your Order has promoted the veneration of our Lady in our time and country."

From the Most Rev. A. J. Willinger C.SS.R., Bishop of Monterey-Fresno: "The Franciscans are to be congratulated, not only on the material and illustrations, but also on the format. It is my prayer that this new publication will be extremely successful and bring great glory to our Blessed Mother."

FRANCISCAN FATHERS
LIBRARY
ST. JOSEPH'S CHURCH
LOS ANGELES, CALIF.

The Marian Library CONTINUED FROM PAGE 45

newspaper and magazine clippings are carefully culled from American and foreign diocesan weeklies and the two foreign dailies, *La Croix* (Paris) and *L'Osservatore Romano* (Rome). In the last few years devoted friends have been generously volunteering their minds and eyes and hands to help keep these files up-to-date as our readiest source of popular information. These volunteers scan the non-Marian papers and magazines with eagle eyes for usable Marian news or information, deftly clip the article and mark in detail its source. These clippings are then mounted on a standard sized sheet, the source is recorded on the sheet, the subject matter is classified and finally filed.

Marian music is not neglected. We obtain all current Marian recordings for our present modest collection. We are looking forward with eagerness to the completion of an excellent Marian musical bibliography promised to us by a nun who is working on this topic for her master's thesis.

Film strips and slides are also collected and loaned free to the public to help along with the visual aids for children in schools and for adults in parish meetings. The library has a hundred filmstrips including 16 illustrating Marian cathedrals in Europe, 15 on Mary's life, and eight on Lourdes and Bernadette. There are also excellent series of slides on Lourdes, Beauraing, and Fatima.

Marian art pieces supply atmosphere to the library and stimulate visitors to be more selective and discriminating in their own choice of devotional art at home. Imported hand-carved statues from leading European art centers make up the bulk of the wide variety of statuary from Catholic Europe and Mexico. Crowded conditions at present do not allow the desired luxury of a more advantageous display of our cherished Marian art.

Our records show that during the past year 642 books were loaned from the library, including 102 foreign language books, either by mail or by personal calls. To this number should be added the use of books, pamphlets, and files for regular reading and research done in the library itself by students and visitors. Students of Mariology courses offered at Dayton University have access to all the facilities of the library, including trained personnel and an excellent array of supplementary reading.

Each semester of the school year and during the summer sessions the University offers Mariology courses. This summer these courses will be offered on the graduate as well as the undergraduate level as an integral part of the theology offerings.

The *Marianist* is the official organ of the Marian Library. This semi-popular monthly magazine devoted exclusively since 1955 to non-fiction Marian material claims a unique place among Marian magazines in that it cuts across the boundaries of all religious orders and groups dedicated to Mary and goes beyond the limited appeal of any particular devotion.

Every religious order in the Church possesses its own distinctive trait. The Marianists' special gift from God is the mission to reproduce in unmistakable candor and refreshing singleness of purpose Christ's lifelong filial devotedness to his Mother. This means that the spiritual sons and daughters of the saintly Bordeaux Canon, William Joseph Chaminade, embrace the whole life of the physical Christ as a *state* in which he chose to live as a Son of Mary. In living their apostolic role in the Mystical life of Christ on earth, every Marianist accepts fully the far-reaching apostolic consequences of the spiritual motherhood of Mary.

Those more intellectually inclined will find a rich Marian treasure in the *Marian Library Studies,* the new name for the continuation of an already lengthy series of *Marian Reprints,* consisting of official Marian documents, impressive articles, and important addresses not readily available in English. By way of example, number 77, the latest issue, *The Development of Marian Doctrine,* is a twelve-page selection taken from the introduction of Marianist Father Emil Neubert's book *Mary in Doctrine,* published in 1954 but now out-of-print. This scholarly periodical appears eight times a year on a subscription basis and now specializes in papal documents and translations of foreign-language articles by leading international Mariologists. Among the contributors in the immediate future are Pius XI, Cardinals Agagianian and Bea, and Fathers Gabriel Roschini and Clement Dillenschneider. *Marian Library Studies* is indexed by the Catholic Periodical Index.

Marian Library anthologies constitute another publishing venture of the library. *The Promised Woman,* an anthology on the Immaculate Conception, appeared in 1954; and the *Queen of the Universe* on the Assumption, followed it in 1958. Both were edited by Brother Stanley G. Mathews S.M., who was then the librarian of the Marian Library. To commemorate the centennial of the Lourdes apparitions in 1958 the library cooperat-

ed with the school of education of the University of Dayton in a two weeks' workshop, the proceedings of which were published by the library in a book entitled *Our Lady in Education.* In 1959 the library assisted in the publication of the *English Rosary Bibliography* by Father Charles Auth O.P.

Since June, 1953, a regular annual feature constantly attracting greater interest is the two-day lecture course called the Marian Institute, engaging the services of nationally-known speakers such as Mary Reed Newland, Father James Evan O.P., Dale Francis, Sister Mary Jean Dorcy O.P., Father Juniper Carol O.F.M., Father Titus Cranny S.A., Very Reverend William Ferree S.M., Father Eamon Carroll, O.Carm., and Father William Most.

This year in May the Marian Library will sponsor the third annual regional Mariological meeting for the Dayton area. The purpose is to acquaint the clergy and laity in our vicinity with the Mariological Society of America and thus encourage a deeper study of Marian doctrine. Topics treated thus far have been Father Chaminade's teaching on the Spiritual Maternity in 1959, and the doctrinal basis of the Legion of Mary in 1960. The 1961 theme is Mary in Protestant thinking. The library considers it a stroke of good fortune to be in a position to provide its special services to members of the Mariological Society of America. The present director of the Marian Library is the national coordinator of the annual regional Mariological Society meetings now being held in Washington, D.C., Boston, Chicago, and Dayton.

The Marian Library Medal winner is announced each year at the opening of the Marian Institute. This chastely designed gold medal goes to the author of the best book on Mary written in English and published in the United States during the previous year. In 1956 the award went to Ruth Cranston, the non-Catholic author of the universally acclaimed book *The Miracle of Lourdes.*

The library is heavily indebted to the trained philatelic services of a Marianist Brother for an outstanding up-to-date collection of more than three hundred Marian stamps from all corners of the world.

To stimulate students to get more interested in Mary's presence among men we have sponsored school contests on the high school and college level on the Immaculate Conception, Lourdes, and Fatima. Generous prizes in the form of cash and Marian books have been sent to winners all over the country.

Several dozen autographed copies of recent, important Marian books are among our treasured trophies. The most precious signature is that of Pius XII in a collection of papal Marian encyclicals, bound in white cloth and stamped in gold with the papal coat-of-arms.

Of unusual interest to visitors are the rare, limited books like the monumental edition on the history of Our Lady of Guadalupe in Juarez, Mexico, dating from 1659. Two scholars spent seven years in publishing this 200-page volume, written, edited, printed and bound in a 12 by 15 inch de luxe patapar parchment edition limited to 64 copies. In recognition of this reverent masterpiece of artistic printing the University of New Mexico last June awarded the American co-author with an honorary degree in fine arts. This co-author presented us our gift copy in person and sent us an invitation to attend the graduation ceremony in New Mexico.

The *Magnificat* in 150 different languages, elaborately ornamented in an amazing variety of floral designs is also limited to a few hundred copies. As one peruses this volume he cannot help recalling Mary's prophetic words that all generations would call her blessed. Visitors to the national Franciscan shrine in Washington, D.C., are visibly impressed by the *Ave Maria* plaques around the outdoor arcade, each one giving the universal Marian prayer in a different language. Our library has the *Ave Maria* book with these linguistic versions taken from the arcade columns of the monastery garden.

While browsing in a bookshop in Rome a young American Marianist on his way home from the seminary in Switzerland uncovered what is now our smallest book. This 2 by 2½ inch book is a copy of the *Little Office of the Blessed Virgin* in Italian, published in Venice in 1817, the same year the Marianists were founded in Bordeaux.

The highly intriguing feature of the Marian Library is the simple fact of its steady healthy growth over the years since its birth without any budget whatever. As a resourceful mother makes ends meet in her home as only a mother can, so Our Lady of the Marian Library has certainly taken care of her library. We know that she will continue to beam her motherly smile upon this Marianist labor of love. With filial piety steeped in the Marianist vow of stability we gratefully and happily entrust to our heavenly Mother and Queen the eagerly desired fulfillment of our cherished dream for a new Marian Library soon to rise on the campus of the University of Dayton. In this new home — all her own — the Marian heritage of the ages will be forever preserved, Marian ideas will continue to be born and Marian history will ever come to life so that our mature knowledge of Mary may lead us all unerringly to a mature knowledge of her Divine Son.

Marian Awards of 1960

Magnificat Medal

Mundelein College of Chicago awarded the 1960 Magnificat Medal to Miss Margaret J. Mealey, executive secretary of the National Council of Catholic Women. Incidentally, the Magnificat Medal was designed by Virginia Gaertner Broderick, an alumna of Mundelein College and the artist of the cover drawing of this volume of THE MARIAN ERA.

Marianist Award

The University of Dayton confered the Marianist Award of 1960 on the Reverend Eamon R. Carroll O. Carm., S.T.D., assistant professor at the Catholic University of America, Washington, D.C., and director of the summer session in Mariology at this university. He contributed two articles to volume one of THE MARIAN ERA.

Mariological Society of America Award

The recipient of the award of the Mariological Society of America for 1960 (given at the annual convention of the society held at Pittsburgh in January, 1961) was the Reverend William G. Most of Loras College, Dubuque, Iowa, author of the well-known book *Mary in Our Life,* first published in 1954. Father Most also wrote an article for the first volume of THE MARIAN ERA.

Marian Library Medal

The Marian Library of Dayton University awarded the Marian Library Medal for 1960 to John J. Delaney of Doubleday, Garden City, New York, editor of *A Woman Clothed with the Sun* (cf. *The Marianist,* September, 1960, pp. 22-23, and review of Mr. Delaney's book in this volume of THE MARIAN ERA).

Pius XII Marian Award

An outstanding promoter of the True Devotion to Our Lady which is described in this volume of THE MARIAN ERA by Father Charest, namely Mr. Leo Dillon, is the recipient of the Pius XII Marian Award for 1960. Mr. Dillon is the founder and president of The de Montfort Society of Chicago, Illinois.

Our Lady of the Mountains

CONTINUED FROM PAGE 29

The colorings of the flesh and eyes of Mary and her Divine Child, the hues of our Lady's gown and of the roses at her feet are exquisite. There is a deep warmth in the painting, an awareness of the action of grace, and a triumph of glory in suffering and sorrow.

The Divine Child is a striking replica of his Mother. He is the blessed fruit of her womb; he took all of his sacred Body from the virginal body of his Mother alone. Mary is truly the Mother of God. Like a wind the Holy Spirit blows over Mother and Child in divine love. Our Lady's veil is caught in this symbolizing wind; and its webbing floats off into infinity in the waves of the Infinite Spirit. The right hand of the Divine Child, the hand of his justice, touches our Lady's wrist and arm; for she alone can be called the Mirror of Justice. With his left hand, the heart hand, the hand of his mercy, he is free to bless us; and he does so with three of his fingers: the thumb for the blessing of God the Father, the index finger (the finger which points outwardly to the world and inwardly to himself) for the blessing of his own Person of God the Son, and the middle finger for the blessing of God the Holy Spirit.

Our Lady is portrayed at the age of fourteen; for it was at that early age that she became the Mother of God. Her eyes have an innocent generosity, a deep, winning, Child-Mother's love. She holds her Divine Child up and out to us, helping his small right foot to take its first step toward his journey to the Cross. She holds her left hand over the Sacred Heart of her Child as if in bitterest anticipation — she would keep the hungry spears of sinful men from stilling its beating love. On our Lady's head is the veil, going off into endless spaces; it is the sign of her betrothal to the Holy Spirit and to St. Joseph. The snow-white wimple on her breast is the symbol of her Virginity. Her tunic is red, because she is always to be the Mother of Sorrows and the Queen of Martyrs. Her cloak is blue for her Motherhood and the hope that she gave to the world. Our Lady is also a Queen; and she has the dignity and the strength of a Queen. One of her smallest angels attends to the folds of the Queen's veil; another lays flowers at the Queen's feet; and a third, wing-sustained in mid-air, is awaiting the Queen's desire.

Szemerei's painting in the shrine of Our Lady of the Mountains is not only a masterpiece; but this modern Madonna, so rich in symbolism, inspires prayerfulness and confidence. No wonder there are on file testimonials of many spiritual and temporal favors which have been granted by our Lady at this newest of her shrines.

A New Doctor of Mary

CONTINUED FROM PAGE 34

be. Thus it is known that he preached in Italian, Spanish, French, German, Slavic, and even in Hebrew

The form of these sermons is homiletic, i.e. suited to the requirements of the spoken word. It is not that of a professor transplanted from the classroom into the pulpit. There is no trace of the textbook format, with theses, terms, adversaries, proofs, objections, etc. The theme is usually announced with an appropriate text from Sacred Scripture; interest is captured immediately by use of a Biblical figure or type. Then, paragraph by paragraph, Lawrence develops his thoughts with a progression that is truly masterful.

The beauty of Lawrence's presentation may be seen from the fact that he runs the gamut of Scriptural allusions to Mary. He makes use of some 80 figures and 100 titles to spell out Mary's grandeur. He elaborates on Mary's greatness, using one detail after another, not by a simple concatenation of Biblical texts, but by a penetrating and sympathetic understanding of references to Mary. He is most deft in weaving his Biblical theme into a tapestry in which all the threads and colors combine to produce a masterpiece of consummate artistry.

Lawrence's doctrine on Mary is theoretically sound and sure. It is based on Scripture. It is supported by the teaching of the Fathers. Lawrence's use of Scripture is most accurate. He begins with the Vulgate as a starting point, but is not averse to using the original Hebrew, Greek, or Aramaic, as may best serve the needs of the point at issue. He respects the Vulgate and recognizes its authority, but does not hesitate to depart from the received text when a more critical source warrants that procedure.

The solidity of Lawrence's doctrine on Mary may be seen from the fact that it is wholly traditional. Mary is so great because she was predestined to execute a great mission. She became the Mother of God. This is the source of all her singular privileges of body and soul, of grace and glory. The rare privileges which she received rendered her worthy to become the Mother of God. She is pre-eminent above all creatures. She is the apex of the ladder reaching from earth to heaven. All virtues found in creatures, be they human or angelic, are found in Mary. God adorned his Mother so as to make her his paradise of delights.

Mary was predestined to become the Mother of God before the foundation of the world. God amply manifested this in the course of centuries by direct and indirect prophecy. When Mary became the Mother of the Creator, she also became Mother of all creatures. The first and immediate consequence of this is that she is the Mediatrix of all graces and Queen of the Universe. Mary's mission is the source of her unique graces. In her soul were found freedom from all stain of sin, including the Immaculate Conception, and perfect fullness of grace. Her body itself stemmed from noble ancestry, and was perfectly complete and singularly beautiful. Her body and soul together shared in her virginity. Both body and soul, too, were glorified together in heaven. This is Lawrence's teaching, in clear and unmistakeable terms.

One of Lawrence's favorite arguments for Mary's greatness in every line is the analogy between Eve and Adam on the one hand, and Mary and Christ on the other. Just as the first woman, Eve, was made like the first man, Adam; so the new woman, Mary, was made like the new man, Christ. Mary holds the primacy with Christ. She is as close to being divine as any creature can be. Hence she merits a special cult, hyperdulia.

In reading through the pages of the *Mariale,* one is bound to notice that the sermons are not merely the elaboration of one or the other, or of certain unrelated themes about Mary. Rather, they contain all that can be said about Mary from a doctrinal point of view. Lawrence's sermons on the Blessed Virgin offer us a complete Mariology. All the essential elements are there, and so are all the details. When we remember that Lawrence wrote at the turn of the 1600's, and that a full-bodied Mariology took definite shape only in the mid-nineteenth century with the appearance of Scheeben's *Mariology,* one can see Lawrence's work in its true perspective. He was far in advance of his time; and, if it were not for the designs of a wise Providence, one might be tempted to regret that his work remained hidden for all these years. To all appearances, it will come into its own now.

Lawrence's originality of presentation is striking. His style is vigorous, simple, lyrical, elegant, sublime, and elevated. At every turn his words are limpidly clear. Apparently Lawrence found no particular problem in finding words to match his thoughts. Other writers, and even some Fathers and Doctors, have expressed dissatisfaction at their own inability to speak worthily of Mary. They complain that their language is unequal to the task of giving due glory to their Virgin Queen. Lawrence never manifests the slightest trace of this defect. He is always at perfect ease. His forte is the use of Biblical texts and images. His language is always relevant, proper, and of remarkable purity and integrity.

Lawrence's *Mariale* is nothing less than the devotional outpourings of a saint to his beloved Mother. Written words may sometimes lack the unction of the spoken word. Thus, one who reads the sermons of the Curé of Ars usually fails to see how these simple words could have moved people as deeply as they really did. Lawrence's words, as they stand on the printed page, display an unction that is still present. This is the invariable experience of those who have taken time to read these sermons. It is rightly said that these are not dead words, but alive, throbbing, pulsating.

(A great deal of the data used in this article has been taken from Jerome of Paris, *La Doctrine Mariale de Saint Laurent de Brindes,* Paris, 1933, and Gabriel Roschini, *La Mariologia di S. Lorenzo da Brindisi,* Padua, 1951.)

Lawrence's Devotion to Mary

If Lawrence had not written a single word about Mary, we still would have ample evidence of his great personal devotion to the Mother of God. His actions speak as loud as, if not louder than his words. We know, for example, that at the beginning of his religious life, he consecrated himself entirely to Mary. During his year of novitiate, he took sick and his Capuchin superiors expected him to die. Lawrence attributed his recovery to the intercession of the Virgin Mary. While a student in the seminary, Lawrence received permission from his confessor to fast every Saturday in honor of Mary. This permission also specified that on vigils of her feasts he could fast on bread and water. This custom he continued for the rest of his life.

Lawrence dedicated his studies to Mary. In particular he attributed to Mary the fact that he mastered Hebrew, Greek, and Aramaic so quickly, and that he was able to remember the whole Bible in its original languages — a fact well attested by his later writings. Lawrence said the Rosary daily, and soon began the daily recitation of the Little Office of the Blessed Virgin in addition to the Divine Office. This practice he observed for the remainder of his life, even during the periods when he was engaged in the most distracting and time-consuming affairs of the apostolate, of the Capuchin Order, and for the popes.

Lawrence obtained from Pope Clement VIII the privilege of saying the votive Mass of the Blessed Virgin daily. Succeeding popes renewed this indult. He used this privilege on all days of the year save the highest, e.g. Easter, Pentecost, Christmas, etc. He placed a special picture of the Blessed Virgin on the chapel altar where he said Mass. He glanced at it lovingly when he came to the words "through the intercession of the Blessed and glorious Virgin Mary, Mother of God." At these words he was often filled with devotion and found it difficult to continue.

Lawrence carried a picture of the Blessed Virgin with him on all his travels. His companions knew this. They arranged that his room or cell would always have a picture of the Virgin. Upon entering his room he would seek out this picture, greet Mary, and utter a prayer in her honor.

On one occasion Lawrence preached a whole series of Lenten sermons on Mary. While in Germany he defended Mary against the attacks of the Protestants. He greeted people with the salutation, "Blessed be Jesus Christ and the Virgin Mary." When he was asked to bless persons, he would use the formula: "May the Virgin Mary bless you with her Holy Child." When it was a question of blessing the sick he would say: "May God deliver you through the names of Jesus and Mary." When he was tempted to impurity he would pray: "Through the most pure virginity of Jesus and Mary, may God deliver me from the spirit of fornication."

Conclusion

Pope John, in giving us Lawrence, whose works were hidden for so many years, has presented us a doctor admirably suited to stimulate the people of our modern era. Lawrence was a giant in many fields, but particularly in his devotion to Mary and his praises of Mary. Pope John points out the various glories of Lawrence and then declares: "We cannot omit to praise highly his *Mariale* which unifies all the doctrines regarding the blessed Mother of God. In that volume he discusses very wisely and most tenderly all the abundant arguments and assertions on behalf of Marian theology; he even anticipates the dogmas which Pope Pius IX and Pope Pius XII, our immortal predecessors, later proclaimed with absolute certainty, that the Blessed Virgin Mary was preserved from original sin and also that she was assumed into heaven with body and soul" (*Analecta, O.F.M.Cap.,* 75 (1959), 52).

Clement of Milwaukee, Minister General of the Order of Friars Minor Capuchin, writing on the occasion of Lawrence's elevation to the doctorate, stated:

"But when speaking of the cult of the Blessed Virgin Mary and of love and devotion to her, we can by no means pass over the name of St. Lawrence of Brindisi; for in his life as well as in his writings he proved himself an exceptional devotee of the Blessed Virgin. Anyone who has read his life knows full well that Lawrence was a most loving child of Mary, an incomparable preacher of her privileges and her praises, and a fervent promoter of devotion to her. Upon reading his *Mariale,*

leading Mariologists of our day do not hesitate to say that few men have written on the subject of the Blessed Virgin so well as, and none better than St. Lawrence of Brindisi. They say that he was the greatest Marian doctor of his time and not the least of all doctors of all times; for in praise of Mary it would be difficult to find language more fluent and more unctuous than that of Lawrence.

"His *Mariale* is truly a Marian poem, the most beautiful, I should say, and the most comprehensive ever written these two thousand years since the beginning of the Christian era. For, whatever pertains to the Virgin Mary in the Sacred Scriptures, in theology, in tradition, in the writings of the Fathers, in the liturgy, he gathers together and expands in a glowing phraseology all his own, as though inspired from on high. He enters into, develops, and extols the privileges of the Mother of God and all the singular features of her greatness. He glorifies the Immaculate Conception and the Assumption, body and soul, into heaven, with sublime words of praise.

"Now, if it be true that we could scarcely imagine a Mariology more comprehensive, and above all more solid, more complete, or more subtle than that of St. Lawrence of Brindisi; if it be true that this wonderful Marian work, so deservedly praised and prized by both the theologians and sacred orators, will prove a highly efficacious source for consummating the triumph of the Blessed Virgin in these critical times, that is, toward that glorification of her, as decreed by the magisterium of the Church in this Marian age in the midst of the splendors of the Lourdes centenary; if all this be true, then we must be led to believe that the Mother of God herself must have desired the name of her ardent, lofty songster, heretofore unknown to most of the faithful, to be associated with her in her glory" (*Ibid.* 80-81).

Mary Productions

Dedicated to the Marian messages and to truth and goodness in the field of communications, "Mary Productions" is a non-profit service which distributes royalty-free original plays, supplies gratis entertainment, and cooperates with interested groups.

This praiseworthy undertaking was started some ten years ago by Mary-Eunice and her husband Joseph Harold Spagnola of Belford, N.J. Mary-Eunice, a convert, is an actress, playwright, teacher, director, and producer. She has written more than a hundred plays, about half of them having a religious theme; and many of them have been produced in off-Broadway New York theaters. Joe is a free-lance writer. They have a board of advisers consisting of six well-known priests and Jerome Ciarrocchi of Catholic Tape Recorders, Inc.

Among the plays distributed by "Mary Productions" there are many about our Lady, for instance: *Joy to the World* (½ hour), a Christmas Nativity story; *The First Miracle* (20 min.), the Wedding at Cana; *Mother Fairest* (20 min.), Mary as our Spiritual Mother; *Our Lady of Guadalupe* (45 min.), the apparitions of our Lady to Juan Diego in Mexico; *Star on the Mountain* (1½ hour), the story of Our Lady of La Salette; *Lady of La Salette* (½ hour), the secret of La Salette; *Stairway to Heaven* (45 min.), the story of Bernadette and Our Lady of Lourdes; *Heart of Gold* (1¾ hour), the apparitions of Our Lady of Beauraing; *Shepherds of Fatima* (1 hour), the story of Our Lady of Fatima; *Marian Shrines* (½ hour), shrines of our Lady all over the world; *The Secret of Mary* (3 acts), life of St. Louis de Montfort; *Hiroshima* (½ hour) and *Rosary of Hiroshima* (2 hours), the story of an atom bomb survivor and Mary's message of peace; *Devil's Alley and Rosary Boulevard,* the Rosary as a means of overcoming evil. New plays made available in 1960 include: *Catherine Labouré and the Miraculous Medal; Story of Fatima* (½ hour); *Edel Quinn;* and *Our Lady of the Pillar.* Most of these are royalty-free, and adaptable for TV or radio with permission.

To help expand the work of Mary Productions, a Guild has been organized. It has three classes of membership; namely, regular ($5), associate ($3), and lifetime ($100). Members receive royalty-free plays and library service. The address of Mary Productions and Mary Productions Guild is: 58 Lenison Avenue, Belford, New Jersey.

We are glad to add Mary Productions and Mary Productions Guild to the list of Marian Societies in the United States which appeared in THE MARIAN ERA, volume I, pp. 92-93.

. . . . . .

And to the Marian Periodicals, listed on p. 91, we would like to add *Fatima Findings,* called by its editor, Father John Ryan S.J., "the smallest newspaper on earth." It is published for the Reparation Society of the Immaculate Heart of Mary, Inc., of Baltimore, Md. (mentioned among Marian Societies, p. 93).

Mary and the General Council

CONTINUED FROM PAGE 11

God's great Providence, yet the value of such study does not lie in condemnations; its profit is not realized in smug self-righteousness.

We, the children of this generation are confronted with a divided Christendom. Disunity of Christians has been a tragedy and a scandal. In our own age this scandal of division is a tragedy over which we must do more than weep. The icon of the Vladimir Mother of God displayed on the walls of a communist museum, the empty and despoiled Church of the Assumption in the Kremlin are grim and urgent reminders that the Kremlin's hand reaches far beyond Moscow, that the communist ideology conceals more than religious art; its dark shadow has already fallen on every continent. Onward it goes enslaving new nations and more peoples. The wounds of separation must be healed and bound if we wish to be faithful to our Lord's last command that we preach the Gospel to all men and baptize all in the name of the Most Holy Trinity. How can we bind these wounds of separation and heal this chronic ancient sickness of division? No human task is this, but one which requires a Divine Surgeon, an omnipotent and omniscient Physician.

Can we not see such a divine operation already beginning in the Christian world about us? Does not the stirring conscience of Christendom — uneasy as it looks upon itself divided — reflect this divine activity? Do we not behold about us many earnest men striving to bring about the perfect unity which is the will of Christ our Lord? And can we not say that the decision of our Holy Father, Pope John XXIII, to convoke an Ecumenical Council is an expression of the divine will and plan of God to heal the wounds of division? . . .

Our presence here today is proof of our ardent desire to reach out in understanding and love to our non-Catholic neighbors. It seems to me that this demonstration could not be held under better circumstances, during the month of Our Lady of the Rosary. She is the one who offers great hope of reconciliation, since she is not a handicap but the *handmaid* for unity with Orthodox believers. We cannot separate the Son from the Mother nor have the millions of Eastern Orthodox done this any more than we. Nor do we think of this as idolatry, superstition, or some emotional twist added to religion.

Recently the Primate of the Greek Church in North and South America speaking of devotion to Mary said: "We believe that inasmuch as she was the most highly chosen one, she is the most blessed one. The difference is that whereas it is dogma with Rome, it is tradition with us. We believe and practice but we have never made it a dogma. Although we have no such term as Mariology, Marianism is very *real* and *true* for us."

May the Blessed Mother of God and Savior Jesus Christ, Mary the humble and powerful Virgin, whom we honor and implore today — before this Greek and Russian icon, with the prayers and hymns and languages of the ancient Christian East — hear our petitions and present them to her Divine Son. She whom the Greek Fathers of the early Church called "the New Eve," the "Type" and "Exemplar" of the Church, the Theotokos, the God-bearing Virgin, may she intercede so that all men may be "called in the one hope . . . of our Christian . . . calling: one Lord, one faith, one baptism, one God and Father of us all, who is above all and throughout all, and in us all."

This then is our great hope and prayer for Christendom in our world, for the Church in our age, that in the forthcoming Ecumenical Council the Holy Spirit will teach us how to walk toward reunion, will guide the first steps of all who would be faithful to Christ who is our Way, our Life, and our Faith.

Through you, O holy Virgin, the dividing wall of enmity was destroyed.
Through you the peace of heaven was given to earth.
Througs you men came to be called friends, servants, and sons of God.
Through you, O holy Virgin Mary, our separated brethren of the East will return to the one fold of your Divine Son.
For, you are the surest and the easiest way of uniting all men.

We, the faithful, should practice the cult of the saints. In their honor we should set up statues and images which can be seen. Above all, by imitating their example, we should seek to attain the goal of becoming living statues and images of them. —St. John Damascene

---

Mary and the Protestant Concern

CONTINUED FROM PAGE 49

he not be an obstacle to pure personal encounter with God? According to Max Thurian, "Catholic Mariology poses the most agonizing problem for ecumenical thought." Would it not be more true to say that Protestant Christology poses a problem even more agonizing?

The Virgin Birth. The article of the Apostles' Creed, "born of the Virgin Mary," was regarded by the Reformers as central for any true doctrine of the Incarnation. For many Evangelicals it is still central. With an obvious reference to the neo-orthodox or new Protestants, Dr. Skydsgaard states: "It is really of fundamental significance to confess that he was born of the Virgin *Mary*. This point underlines a truth of salvation that Protestant theology has been about to give up in its attempt to make the person of Christ more an idea than a real, living historical figure."[16] But Richard Niebuhr is not impressed: "Revelation of the person of God through Jesus Christ does not include the communication of the proposition that Jesus was only a carpenter's son, or an illegitimate child as some Jews asserted. . . . Revelation requires us to read the story of Jesus' birth like the story of life's beginnings, with God in the center of history. But when we have conceived faith in him, or rather when by his revelation of himself he brings forth faith in us, we are freed from the necessity of putting our confidence in a natural miracle of birth."[17]

Randolph C. Miller agrees with Richard Niebuhr that the story of creation and the virgin birth are myths, but they are not without a religious value. "Provided we know that they are myths and accept them on that basis, they have religious value, and because they evoke genuine religious appreciation they are in so far pragmatically acceptable."[18] As to be expected, the doctrine of the Virgin Birth has fared best among the Baptists and the more fundamentalist groups. Their literal interpretation of Matthew has preserved this truth, although quite recently Dr. Dale Moody of the Southern Baptist Theological Seminary has argued that the word *parthenos* in the Greek Matthew and the word *virgo* in the Latin vulgate does not mean virgin but only a young or unmarried woman, thus raising the possibility that Jesus was born out of wedlock.[19]

Perpetual Virginity. Pelikan admits that Luther "vigorously defended the perpetual virginity of Mary against its detractors."[20] Pelikan himself, however, is persuaded that the tradition of the Virgin Birth and Mary's perpetual virginity is due to the feeling, encouraged by the early Church Fathers, that "there is something dirty and sinful about sexual relations."[21] Accordingly, Catholics began to reason, "If Christ was holy, he must have been born without the aid of a human father, of a holy virgin mother, and if the virgin mother was truly holy, she must have remained a virgin all her life. From this reasoning it is only a step, though a fairly long step, to the supposition that if the virgin mother was truly holy, she must have been holy not only in her life but also in her conception and birth."[22] Thus, Pelikan in one of those simplest approaches, that so much exasperates the Catholic theologian, would have it that the tradition of the Virgin Birth and Mary's perpetual virginity is the first, though rather long step, to Mary's Immaculate Conception and subsequent Marian devotion. For Catholics the first step and starting point for Mariology is the startling Biblical truth that Mary is the Mother of the Lord. It was not the virginity of Mary that moved her cousin Elizabeth, "filled with the Holy Spirit," to cry out: "Blessed are you among women." It was because Mary was the mother of the Lord, a privilege so overwhelming that Elizabeth could not help but exclaim: "And how have I deserved that the mother of my Lord should come to me!" Here we have the beginnings of Mariology and the cult of Mary. The Virgin Birth and Mary's perpetual virginity have their value, but they can never engender in the heart and mind of the Catholic the same sentiments as those awakened by the overwhelming truth that Mary is the mother of the Lord, that Mary is the Mother of God.

The Immaculate Conception. As late as the year 1527, seven years after his excommunication, Luther expressed the following sentiments to commemorate the feast of the Immaculate Conception: "We could not say to her: 'Blessed are you,' if she had at any time been subject to malediction. Again it is only right and proper that the person from whom Christ was to take flesh which would vanquish all sin should herself be preserved free from sin. For 'blessed' in its proper sense means that which is gifted with divine grace, namely that which is without sin."[23]

Although it is quite likely that Luther would regard Mary's sinlessness as something extrinsic, as God's graciousness towards Mary without any corresponding grace or holiness in Mary, it is still remarkable that Luther is so thoroughly Catholic in acknowledging even this extrinsic or forensic holiness in Mary from the first moment of her conception. Even more remarkable is Luther's appeal to the argument from propriety, the *decuit* of Duns Scotus, an argument that is ridiculed by

so many Protestants in discussing not only Mary's Immaculate Conception but her other privileges including her bodily Assumption. In fact, Luther's witness to the Immaculate Conception was so Catholic that the passage just cited was expunged from later editions of Luther's works for the space of some three hundred years.[24]

Today there is no Protestant theologian who will acknowledge the sinlessness of Mary, much less her sinlessness from the first moment of her conception. Despite the angel's salutation, whether it be rendered "Hail, full of grace!" or as Goodspeed would have it "Good morning, favored woman!"; despite Elizabeth's greeting: "Blessed are you among women," which implied sinlessness for Luther; despite Mary's own prophecy, "henceforth all generations shall call me blessed,"—Protestants generally cannot bring themselves to say "Holy Mary," and, if we may credit Max Thurian: "What Protestant does not tremble on hearing the phrase 'The Blessed Virgin Mary'?"[25]

Since the solemn definition of the Immaculate Conception there has been an added reason for denying Mary's perpetual sinlessness. The dogma represents the first exercise of papal infallibility and what Walter von Loewenich regards as the beginning of "the modern development of Mariological dogma." In fact, the dogma "was a kind of ballon d'essai for the dogma of Infallibility, which was already in the offing."[26] And as already noted, Mariology and papal infallibility are so associated in the Protestant mind today that they form a single and insurmountable barrier to the unity of the churches.

The Assumption. Luther regarded it as only right and proper that the person from whom Christ was to take flesh should herself be preserved from sin. Some eight centuries earlier St. John Damascene had deemed it only right and proper that just as "the holy and incorrupt body that had been born of Mary rose from the tomb on the third day, so she too should be snatched from the grave and the Mother restored to her Son; and as he had descended to her, so she should be carried up to heaven."[27]

As already noted the argument from propriety means little to a Protestant, particularly to one who has no deep reverence for the person of our Lady. Some will admit that propriety can found a pious opinion, but as Robert McAfee Brown asserts in connection with the latest dogma: "To the Protestant there is a radical difference between a belief of this sort being defined as a matter of pious opinion and not essential to salvation, and being defined as so absolutely crucial and essential that if anyone should deny it or even call it into question, 'he should realize that he has cut himself off *entirely* from the divine and Catholic faith.' Thus it is as great a sin for a Catholic to question the bodily assumption of the Virgin into heaven, as to question the divinity of our Lord, the triune nature of the Godhead, or the resurrection of Jesus Christ."[28] When the dogma of the Assumption is seen in this light we can readily understand why Dr. Brown is sincerely and profoundly shocked by the new dogma. However, it is Dr. Brown who creates the difficulty by assuming that the bodily Assumption of the Virgin is only a pious opinion. The Catholic Church declares that the Assumption is a truth revealed by God and that as such it demands the same assent as any other truth divinely revealed. True, the fact of the Assumption of our Lady is not revealed in Sacred Scripture, and if Scripture alone, apart from Christian tradition, is regarded as the sole source of revelation, as Dr. Brown insists, then the dogma will remain a constant source of dismay to the sincere Protestant. However, if Dr. Brown can ask of the Catholic a deeper appreciation of the Protestant position, a Catholic can ask of Dr. Brown a deeper appreciation of the concept of tradition and of the essential role that it plays in the development and elucidation of dogma. In particular, we would ask that the theme of Mary as the second Eve be explored in the writers of the first two centuries. True, this theme is not developed in the New Testament, but how explain its sudden emergence in the East and in the West unless the more dominant theme of Christ as the second Adam had not in some way implied it? In this theme, and in the closely related theme of Mary as God's new Eden, much of Catholic Mariology is suggested and at times unequivocably expressed.[29]

Dr. Brown says that he is trying "to make one point, and really one point only, in commenting on Protestant difficulty with this dogma: we reject it not because we want to believe *less* than the full gospel, but because we want to believe *more* about Jesus Christ than we think the Catholic now can."[30] And yet on Dr. Brown's own admission, Catholics regard it as a grave sin to question the divinity of Christ and the resurrection of the Lord. Admittedly, then, the great Marian dogmas, including the last, have not obscured either of these basic truths. Rather it is only within the context of these Christological dogmas that the Marian dogmas have meaning. Can Dr. Brown truthfully say that Protestants who deny the dogma of the Assumption actually believe *more* about Jesus Christ than Catholics who accept the dogma? And so, once again, the Catholic is perplexed when Protestants speak of Mariology "as the most agonizing problem of ecumenical thought."

Marian Devotion. To the question, "What devotions, if any, do you have in Mary's honor?" only fourteen, of the 100 Protestant ministers who replied to Father Dougherty's questionnaire, acknowledged any devotion to our Lady. These included the eleven Episcopalians who had already affirmed their belief in Mary as Mother of God, two United Lutherans and one Northern Baptist. Father Dougherty comments as follows: "The ministers who practice no devotions to our Lady did so generally because they do not regard her as the Mother of God, and they deny the doctrine of the Communion of Saints, and feared that any such devotion would distract from the one mediator between God and man, the Lord."[31]

It is quite significant that those who have strong convictions on Mary as Mother of God will almost inevitably find or adopt ways of honoring her. This the more Catholic-minded Episcopalians have done. They have revised their *Prayer Book* to allow for the intercession of the Virgin. They have prepared the American Missal and in the revised edition of 1950 nine new feasts of the Blessed Virgin have been entered, including the significant feast of Our Lady of Perpetual Help. Though the Missal is still unauthorized and "irregular" and decried by Low Churchmen as "shot through with heresy or heretical implications," the Missal is being tried out in parishes, both High and Low, with apparent and growing success.[32] All this we say is inevitable in any Christian group which has come to reverence the Mother of God in heart as well as in mind, *corde et animo.* As Cardinal Newman expressed it a century ago: "When once we have mastered the idea that Mary bore, suckled, and handled the Eternal in the form of a child, what limit is conceivable to the rush and flood of thoughts which such a doctrine involves."[33] To those who objected in his day to Catholic piety and devotion to Mary, Newman gave the classic reply: "And did not the All-wise know the human heart when he took to himself a Mother? Did he not anticipate our emotion at the sight of such an exaltation in one so simple and so lowly? . . . If she is not to attract our homage, why did he make her solitary in her greatness amid his vast creation? If it be idolatry in us to let our affections respond to our faith, he would not have made her what she is, or he would not have told us that he had so made her."[34]

Admittedly, there are excesses in Marian devotion — and how our separated brethren love to point them out as instances of Mariolotry! But once again Newman is worth pondering: "Of all passions love is the most unmanageable; nay more, I would not give much for that love which is never extravagant, which always observes the proprieties, and can move about in perfect good taste, under all emergencies. . . . So it is with devotional feelings. Burning thoughts and words are as open to criticism as they are beyond it."[35] The Anglican Dr. Parker refreshingly reminds his coreligionists, as Newman once did their forefathers, that "prayer should always be theological, but not nervously so. Always to be stopping short in praise of the Virgin lest we might overstep the bounds of exact truth is to be like the man who is terrified lest he might say something extravagant about his mother. A good mother would not mind if he did; still less, if I may use a daring, yet I hope not irreverent analogy, would a good father overhearing."[36]

For those ministers who feared that devotion to Mary would distract from the one mediator between God and Man the reply of Newman is still pertinent: "The Church and Satan agreed in this, that Son and Mother went together; and the experience of three centuries have confirmed their testimony; for Catholics, who have honored the Mother, still worship the Son, while Protestants, who have ceased to confess the Son, began then by scoffing at the Mother."[37]

Among the ministers who admitted to no devotion in their respective churches, one Congregationalist pastor from New Hampshire added: "However, I do feel that Protestantism in general has leaned over backwards in its attempt to avoid certain facts of Mariological devotion — and I cannot but feel that there are elements in Mariology that Protestantism might do well to recapture."[38] Fortunately, there are indications that this feeling of a Congregationalist is shared not only by Episcopalians but also by Evangelicals, both Lutheran and Reformed.

To much of Catholic Mariology, Skydsgaard believes that Evangelical theology must answer "no." And yet he admits that "the New Testament allows Mary to stand in the story of salvation as one completely unique and favored — and as an ordinary person in faith and hope. This is what we hear and therein lies something exceptionally great. Therefore Mary's name shall not disappear in anonymity but shall be recalled in every age and praised as holy. Evangelical Christians must also learn to sing this song."[39] Pelikan too, after devoting most of his chapter to a protest against Catholic Mariology, finally admits that "Protestant criticism of Roman Catholic Mariology will not do any more than score debating points until it is accompanied by a positive discussion of the Mother of our Lord as viewed from a Biblical and evangelical perspective."[40] Although somewhat limited, Pelikan's own approach shows promise: "When the New Testament urges that Christians consider the cloud of witnesses who surround them

as they run the race of faith, it certainly includes the first witness of the life and work of Jesus Christ — his mother. Not a semi-divine being, but an outstanding member of the communion of saints, she is blessed among women. When Protestants begin to say this out loud in their teaching and worship, and not merely to whisper it in their hearts, as most of them indeed do, then they will be better prepared to speak a word of fraternal warning to their Roman Catholic brethren. Then they will be able to say that their regard for Mary is so deep that they must protest against the cult of the Blessed Virgin Mary."[41]

It is nice to see that Pelikan has restored Mary to the Communion of Saints, since Luther himself and Protestants generally have tended to restrict the communion of saints to "that small company and community of saints on earth, made up of holy men alone, under one Head Christ, called together by the Holy Spirit, in one faith, etc."[42] I suspect, however, that Pelikan's word of fraternal warning to Catholics would rule out anything like asking our Lady's intercession, since this would be redolent of cult. And yet it is precisely here that Catholics are puzzled. Pelikan writes of the "Riddle of Catholicism." But Catholics find even more insolvable the riddle of Protestantism. Why, we ask, is it quite in accord with Evangelical piety to enlist the aid of the saints on earth, whether the saint in question be the pastor or a member of the Christian congregation, and altogether impious and derogatory to Christ to ask the intercession of the saints in heaven and of Mary their queen? Failing to find an answer to the riddle in the writings of professional Protestant theologians, I put the question to a lady of Lutheran persuasion. After hesitating a moment she replied quite vigorously: "The saints are dead, period!"

This answer may well have satisfied Luther who violently reacted to the commemoration of the saints in the Canon of the Mass on the grounds that "here there is stupidly made a memorial and a communion of the dead,"[43] but it does not satisfy Max Thurian who must surely express the sentiments of a growing number of Protestants both here and abroad: "We do not pray for saints who now rest in Christ; we do not pray for Christ. But just as we invoke the intercession of Christ, why do we not ask that of those who live close to him? They are no more separated from us than when they were alive. St. Paul or St. Peter or Mary are as near to us as they were to their contemporaries in the Church. To ask their intercession with God no more devalues the unique intercession of Christ, than to ask here on earth the prayers of a brother for oneself or to intercede for others. . . . The great litany of the saints is the most moving and the strongest ecumenical prayer. And Mary is present at the head of this general assembly and Church of the firstborn whose names are written in heaven."[44]

Skydsgaard expresses the hope that Mary's name shall be recalled in every age and praised as holy. Pelikan asks that Protestants once again call Mary blessed. Thurian assures Protestants that it is not improper to ask Mary's intercession. Should Protestants follow where these men would lead them, Catholic Mariology will no longer remain "the most agonizing problem for ecumenical thought." Mariology will no longer be the Protestant concern.

Notes

1. Cf. Walter von Loewenich, *Modern Catholicism,* tr. by Reginald H. Fuller (New York, 1959), p. 213. 2. Cited by Jaroslav Pelikan, *The Riddle of Roman Catholicism* (New York, 1959), p. 129. 3. *Ways of Worship. A Report of a Theological Commission of Faith and Order* (London, 1951), p. 289 f. 4. *Op. cit.,* p. 128 f. 5. *An American Dialogue,* by Robert McAfee Brown and Gustave Weigel S.J. (New York, 1960), p. 88. 6. *Op. cit.,* p. 91. 7. *One in Christ. Protestant and Catholic, where they agree, where they differ* (Philadelphia, 1957), p. 207. 8. Karl Barth, as cited by Bernard Leeming S.J. in "Protestants and our Lady," *The Irish Theological Quarterly,* 27, 2 (April, 1960), p. 95. 9. *Die Bekenntnisschriften der evangelish-lutherischen Kirche* (ed. 2, Goettingen, 1952), p. 1024. 10. "Contemporary American Protestant Attitude towards the Divine Maternity," *Marian Studies,* 5 (1955), p. 143. 11. *Op. cit.,* p. 132. 12. *Op. cit.,* p. 214. 13. *Ways of Worship,* p. 285. 14. *Ibid.,* p. 282. 15. *Systematic Theology* (Chicago, 1951), p. 134. 16. Cf. the critique of the Niebuhr brothers by Salvatore J. Bonano C.M.F. in "Mary and United States Protestantism," *Ephemerides Mariologicae,* 6 (1956), pp. 372-376. 17. *The Meaning of Revelation* (New York, 1941), p. 174. 18. *What We Can Believe* (New York, 1941), p. 217. 19. "On the Virgin Birth of Jesus," *The Review and Expositor,* 5 (1953), p. 457. 20. *Op. cit.,* p. 131. 21. *Ibid.,* p. 130. 22. *Ibid.,* p. 131. 23. "Kirchenpostille" in Luther's *Saemmtliche Werke* (Erlangen, ed. of 1828), pp. 15, 55. 24. Cf. editor's note on p. 54 of edition cited above. 25. *Ways of Worship,* p. 300. 26. *Op. cit.,* p. 196. 27. "On the Falling Asleep of the Mother ofGod," 2, 14 (PG, 96, 740). 28. *Op. cit.,* p. 90. 29. For Newman's documentation of the theme and its application to Mary's sanctity, her Immaculate Conception, and her present greatness and exaltation in heaven, cf. *The New Eve,* by John Henry Newman (Westminster, Md., 1952). 30. *Op. cit.,* p. 90. 31. *Op. Cit.,* p. 160. 32. Cf. Salvatore Bonano, *art. cit.,* pp. 381-385. 33. *Op. cit.,* p. 48. 34. *Ibid.* p. 51. 35. *Ibid.* p. 47. 36. *Ways of Worship,* p. 285. 37. "The Glories of Mary for the Sake of Her Son," in *The New Eve,* p. 71. 38. *Op. cit.,* p. 161. 39. *Op. cit.,* p. 219. 40. *Op. cit.,* p. 141. 41. *Ibid.,* p. 142. 42. *Die Bekenntnisschriften,* p. 667. 43. Luther's *Opera Omnia* (Wittenbergae, 1551), p. 389. 44. *Ways of Worship,* p. 317 f.

The Immaculate Conception

CONTINUED FROM PAGE 69

"Full of grace" is a proper name, Mary's exclusive property. It means completely holy, absolutely spotless. It means that Mary was always in the state of grace, ever a friend of God. It necessarily follows that she is totally at odds with the Devil. The Blessed Virgin could not have been given the formal title *"Full of grace"* if for one moment she had been subject in any way to Satan.

Pope Pius IX is witness to this interpretation when he says:

"When the Fathers and writers of the Church reflected in their hearts and minds that the Most Blessed Virgin was, in the name and by the order of God himself, proclaimed "full of grace" by the Angel Gabriel when he announced her most sublime dignity of Mother of God (Lk. 1,28), they taught that this singular and solemn salutation which had never been heard elsewhere, shows that the Mother of God is the seat of all divine graces and is adorned with all gifts of the Holy Spirit; why she is an almost infinite treasure, an inexhaustible abyss of these gifts, to such an extent that she was never subject to the curse and is together with her Son the only partaker of perpetual benediction."[7]

Pope Pius XII corroborates the words of his predecessor in *Fulgens corona gloriae:*

"By these words (*Full of grace*), as Catholic tradition has always interpreted, it is plainly indicated that . . . she was never subjected to the one accursed."[8]

From the foregoing, it is evident that Mary's glorious prerogative of the Immaculate Conception is a truth revealed to us by God. However, it was buried like a seedling in the garden of our Faith, and like a seedling took time and cultivation before it reached full bloom. We shall now examine this process of growth which the dogma in question underwent.

II. Development of the Seed

Classical is the division into three stages of the normal development of a dogma which is not contained *explicitly* in the sources of Revelation.

First, there is the period of implicit and uncontroverted acceptance, manifested in the profession of another truth in which the doctrine in question is logically contained; or, it may be implied in some liturgical or devotional act.

Secondly, the period of hesitation and controversy when the truth is more deeply and more extensively investigated due to discussions or attacks. Obviously, in this stage we will find differences of opinion among scholars.

Thirdly, the period of Catholic faith, when all doubt is rejected either by the acceptance of the universal Church inasmuch as the truth is taught unanimously by the authoritative magisterium; or, it is even made the subject of a solemn judgment of the official teaching office of the Church.

Perhaps the best example we have of this threefold stage is the dogma of Mary's Immaculate Conception.

1. *Period of Happy Possession:* In the early ages of the Church the truths concerning the Blessed Virgin were not elaborated or developed to any great degree. The Christians of those early centuries were occupied with the defense of truth against Christological and Trinitarian heresies. There was no opportunity nor was there any great need of a detailed study of Mary. The basic truths had to be safeguarded first. As a matter of fact, the definition concerning the Theotokos, the Mother of God, pronounced at the Council of Ephesus, 431, was the consequence of a Christological heresy. Nestorius reduced the union of the divine with the human nature in Christ to one of the moral order by asserting that God, the Word, and Jesus were two distinct persons united in the moral person called Christ. "It followed necessarily that the Blessed Virgin Mary is not truly the Mother of God, but Mother rather of the man Christ."[9]

Thus, it is not surprising that the mystery which is Mary was not greatly developed; that her prerogatives and offices were not treated at length. This is not to be taken to mean that there was absolute silence with regard to the dogma under discussion. The early Christians believed in the Mother of God's absolute sinlessness, total purity, and eminent sanctity. Implied in this general truth was the belief in her preservation from original sin. Proof of this is to be found in the almost limitless writings of the early ecclesiastical authors. We will give a few representative ones as examples:

St. Justin Martyr (A.D. 120-165): "The First-born of the Father is born of the Virgin, so that the disobedience caused by the serpent might be brought to an end in the same way that it was started. For Eve, till then an uncorrupt virgin, conceived the word spoken by the serpent, and gave birth to disobedience and death; but the Virgin Mary, being filled with faith and joy, when the angel Gabriel brought the good tidings to her, telling her that the Spirit of the Lord should come upon her . . . answered, 'Be it done unto me according to your word.' "[10]

St. Irenaeus (A.D. 120-200): "Eve was disobedient

while she was still a virgin. She, having Adam as her husband, but herself still a virgin . . . was disobedient, and so brought death upon herself and upon the whole human race. Similarly, Mary, bearing the predestined man, yet being still a virgin, was obedient, and so became the cause of salvation for herself and for the whole human race. . . . Thus the knot formed by Eve's disobedience was untied by the obedience of Mary. What the virgin Eve tied through unbelief, the Virgin Mary untied through faith."[11] "Eve was seduced by the angel's speech and fled from God, disobeying his word. To Mary the good news was announced by the angel, and she bore God within her, obeying his word. Though the one disobeyed God, yet the other was drawn to obey him, and thus the Virgin Mary became the Virgin Eve's advocate. And just as the human race was bound down to death by a virgin, so it was released by a virgin, and the balance maintained, a virgin's disobedience by a virgin's obedience."[12]

Tertullian (A.D. 160-240): "God won back his image and likeness, which the Devil had seized, by an action that rivalled the Devil's. The word which established death found its way into Eve, while she was still a virgin. Similarly, the Word of God which established and built up life entered also into a virgin. And this was done so that what the female sex had sent to destruction, should be brought back to salvation by the same sex. Eve believed the serpent; Mary believed Gabriel. The fault which the one committed by her belief, the other by her belief blotted out."[13]

The three foregoing writers represent different parts of the Christian world. Tertullian represents Africa and Rome; St. Justin, Palestine; St. Irenaeus, Asia Minor and Gaul, or better still, he represents St. John the Evangelist, for Irenaeus was the disciple of St. Polycarp, who in turn was a disciple of the beloved Apostle.

Their testimony gives us grounds for a theological deduction which can be expressed in the words of an ardent devotee of the Mother of God, John Henry Newman. He writes: "She [Mary] holds, as the Fathers teach us, that office in our restoration which Eve held in our fall: now, in the first place, what were Eve's endowments to enable her to enter upon her trial? She could not have stood against the wiles of the Devil, though she was innocent and sinless, without the grant of a large grace. And this she had; a heavenly gift, which was over and above and additional to that nature of hers, which she received from Adam, a gift which had been given to Adam also before her, at the very time (as it is commonly held) of his original formation. . . . Is it any violent inference that she, who was to co-operate in the redemption of the world, at least was not less endowed with power from on high than she who, given as a helpmate to her husband, did in the event but co-operate with him for its ruin? If Eve was raised above human nature by that indwelling moral gift which we call grace, is it rash to say that Mary had even a greater grace? And this consideration gives significance to the Angel's salutation of her as 'full of grace'— an interpretation of the original word which is undoubtedly the right one, as soon as we resist the common Protestant assumption that grace is a mere external approbation or acceptance, answering to the word 'favor,' whereas it is, as the Fathers teach, a real inward condition, or superadded quality of soul. And if Eve had this supernatural inward gift given her from the first moment of her personal existence, is it possible to deny that Mary too had this gift from the very first moment of her personal existence? I do not know how to resist this inference: well, this is simply and literally the doctrine of the Immaculate Conception. I say the doctrine of the Immaculate Conception is in its substance this, and nothing more or less than this (putting aside the question of degrees of grace); and it really does seem to me bound up in the doctrine of the Fathers, that Mary is the Second Eve."[14]

The Eve-Mary antithesis is constantly on the lips of the Fathers.[15] However, the Ecclesiastical writers used many other expressions to convey the idea of Mary's sinlessness even from the moment of her Conception. The following are examples.

St. Hypolitus (A.D. 170-235): "The ark which was made of incorruptible timber (Ex. 15,10) was the Savior. The ark symbolized the tabernacle of his body, which was impervious to decay and engendered no sinful corruption. . . . The Lord was sinless, because, in his humanity, he was fashioned out of incorruptible wood, that is, out of the Virgin and the Holy Ghost, lined within and without as with the purest gold of the Word of God."[16]

St. Ephrem (A.D. 306-373), Mary's first poet: "Mary is the Holy Ark by which we have escaped the deluge of sin; the sacred tabernacle who fabricated the spiritual Beseleel."[17] "Full of grace . . . all pure, all immaculate, wholly without sin, wholly without stain, wholly without reproach . . . virgin, in soul, in body, in spirit."[18]

St. Ambrose (A.D. 333-397): "Accept me not from Sara, but from Mary; she is an uncorrupt virgin, a virgin, who by grace is free from all stain of sin."[19]

St. Maximinus of Turin (A.D. 380-465): "Mary was a worthy dwelling for Christ, not because of the qualities of her body, but because of her original grace."[20]

St. Augustine (A.D. 354-430): "The honor of the

Lord does not permit that the question of sin be raised in connection with the Blessed Virgin Mary."[21]

St. Andrew of Crete (A.D. 660-740): "God hears the prayer of Joachim and Anne and grants to them her who is truly the door of life. Let us honor her holy conception."[22] "We celebrate today the remembrance of the message of the angel announcing the holy conception of the chaste Mother of God."[23] "Today [Nativity of Mary] you have given, O Lord, to pious Anne a fecund fruit, your own immaculate Mother. . . . Your birth is immaculate, O Virgin immaculate."[24]

St. John Damascene (A.D. 675-749): "O admirable womb of St. Anne, in which developed and formed little by little an infant all holy."[25]

Of much greater importance are quotations emanating from the magisterium of the Church in this era.

Pope Honorius I, who ruled the Church from 625 to 638, in his letter, *Scripta fraternitatis vestrae,* written in 634 to Sergius, Patriarch of Constantinople, says: "For Christ . . . was conceived without sin of the Holy Ghost, and also without sin he was born of the holy and *immaculate* Virgin Mother of God."[26]

Pope St. Martin I (649-653): His first major act after his elevation to the papacy was the convocation and the celebration of the Lateran Council in 649. Although this was not an ecumenical council, it has, according to J. Hefele, almost as great an authority in the Church as an ecumenical one.[27] The Pope presided at its assemblies — five sessions in all; and he was the first to sign its documents containing the Church's doctrine against the Monothelites. He ordered these documents to be sent to the Universal Church.

The third canon of the conciliar decisions reads: "If anyone does not properly and according to truth confess according to the holy Fathers that the holy Mother of God and ever Virgin and immaculate Mary. . . . "[28]

In the eleventh session of the Council of Constantinople III, (680-681) — the Sixth Ecumenical Council — at the demand of the monk Gregory, the celebrated letter of *St. Sophronius,* written in 634 to Pope Honorius and other bishops, was read to the assembly. In this letter we find the following noteworthy statement: "And he [Christ] entered the intact womb brilliant with the virginal chastity of Mary, the holy and illustrious one, full with a divine wisdom, *free from all stain of body and soul and intellect.* . . . That is why a holy Virgin is chosen, *she is sanctified in her soul* and in her body, and because she is pure, chaste, and immaculate she becomes the cooperatrix of the Incarnation of the Creator."[29]

This letter was approved by the Fathers of the Council and was deemed worthy to be inserted in the Acts of the Council. As a matter of fact, the major part of the written acts of session eleven is made up of the letter.

An authentic interpretation of all the preceding testimonies, and those of all the other early ecclesiastical writers is given us by Pope Pius XII: "This doctrine, unanimously received in the early Church, has been handed down clearly enough by the Fathers, who claimed for the Blessed Virgin such titles as Lily among Thorns; Land Wholly Intact; Immaculate; Always Blessed; Free from All Contagion of Sin; Unfading Tree; Fountain Ever Clear; The One and Only Daughter Not of Death but of Life; Offspring Not of Wrath but of Grace; Unimpaired and Ever Unimpaired; Holy and Stranger to All Stain of Sin; More Comely Than Comeliness Itself; More Holy Than Sanctity; Alone Holy Who, excepting God, Is Higher than All; by Nature More Beautiful, More Graceful and More Holy than the Cherubim and Seraphim Themselves and the Whole Hosts of Angels.

"If these praises of the Blessed Virgin Mary be given the careful consideration they deserve, who will dare to doubt that she, who was purer than the angels and at all times pure, was at any moment, even for the briefest instant, not free from every stain of sin? Deservedly, therefore, St. Ephrem addresses her Divine Son in these words: 'Really and truly you and your Mother are alone entirely beautiful. Neither in you nor in your Mother is there any stain' (*Carmina Nisibena,* Ed. Bickel 123). From these words, it is clearly apparent that there is only one among all holy men and women about whom it can be said that the question of sin does not even arise, and also that she obtained this singular privilege, never granted to anyone else, because she was raised to the dignity of Mother of God."[30]

The reigning Pontiff is merely repeating what Pius IX said in the bull of the definition:

"And indeed, illustrious documents of venerable antiquity of both the Eastern and Western Church, very forcefully testify that this doctrine of the Immaculate Conception of the Most Blessed Virgin . . . always existed in the Church as a doctrine that has been received from our ancestors, and that has been stamped with the character of revealed doctrine. . . .

"Hence, to vindicate the original innocence and justice of the Mother of God, they not only very often compared her to Eve while yet a virgin, while yet innocent, while yet incorrupt, and not yet deceived by the deadly snares of the most treacherous Serpent; but they have also preferred her to Eve with a wonderful variety of expression. For Eve obeyed the Serpent, with wretched consequences; she fell from original innocence and

became his slave. But the Most Blessed Virgin ever increases her original gift, and not only never lent an ear to the Serpent, but by a power divinely received she utterly destroyed the strength and power of the Devil.

"Hence, the Fathers have never ceased to call the Mother of God the lily among thorns, or the earth entirely intact, virginal, undefiled, immaculate, ever-blessed and free from all corruption of sin, from which was formed the New Adam; or the flawless, brightest, and most pleasant paradise of innocence, immortality, and delights, planted by God himself and protected against all snares of the piosonous serpent; or the incorruptible wood that the worm of sin had never corrupted; or the fountain ever clear and sealed by the power of the Holy Spirit; or the most divine temple; or the treasure of immortality; or the one and only daughter not of death but of life, the child not of anger but of grace, which by the singular providence of God has always blossomed, though it sprang from a corrupt and infected root, contrary to the ordinary and fixed laws."[31]

It must be noted that due to circumstances the belief in the Immaculate Conception became clear and pronounced in the Oriental Church towards the end of the fifth century. As time went on, this belief became even clearer, and it was but a normal step to practice devotion to Mary's Conception. It is not surprising, then, that from the seventh century in the Eastern Church we find Mary's glorious privilege is proclaimed not only in the writings of the doctors, but also by a more imposing voice, one that reflects the sentiment of both the faithful and the teachers alike, namely the voice of the *Liturgy*.[32]

"It was at this time that the feast of the Conception began to be observed in the East. The same feast is found in Sicily in the ninth century; in Ireland in the tenth, and almost everywhere in Europe in the twelfth century.[33]

The celebration of this feast by the faithful is a manifestation of their belief in the fact that Mary's Conception had something extraordinary about it, something in keeping with her total sinlessness, namely, her non-contamination by original sin at that eventful moment of her existence. The Church, the guide of the faithful in honoring the Blessed Mother, does not honor or venerate persons, occasions, or things for which she has no esteem or respect. The Church has feasts only for things that are holy. Hence, the fact that this feast came into being in the early centuries shows that the Church of those centuries considered the Conception of Mary as holy.

2. *Period of Controversy:* A diamond, when found in its natural state, looks like a piece of stone. Once it is subjected to abrasives and polished, all the hidden beauty is revealed. The dogma of the Immaculate Conception, like a diamond, had latent and hidden glory; and this glory became manifest when the doctrine became the subject of controversy while it was still undefined. Under the stress of intellects at odds with one another, all the misconceptions were worn away and the beauty and splendor that was put into it by Almighty God gradually became discernible.

This period of controversy and discussion began in the twelfth century. Some of the greatest saints and scholars doubted and questioned the fact that Mary had never incurred the stain of original sin. It was not that they did not revere the Mother of God; as a matter of fact, they were some of the most devoted sons of Mary this world has ever seen — St. Bernard, called the Troubadour of Mary; St. Albert the Great, the Universal Doctor; St. Thomas Aquinas, the Angelic Doctor and Prince of Theologians; St. Bonaventure, the Seraphic Doctor.[34]

The controversy began in England[35] by the restoration of the feast of the Immaculate Conception by Anselm the Younger, nephew of St. Anselm. However, the period of intellectual strife really entered into its own when the discussions began on the Continent, and especially when St. Bernard entered the fray. Because of his importance and authority, authors often date the beginning of the controversy from his famous letter to the Church of Lyons.

Writing to the Church of Lyons around the year 1140, St. Bernard upbraids the leaders for celebrating the feast of the Immaculate Conception. He maintained that this was a new feast not approved by reason, nor recommended by the tradition of the Fathers. He says in part: "Is it not more just to say that Mary already conceived needed to be sanctified to be born holy, because sanctity was lacking to her conception. . . . If, therefore, Mary cannot be sanctified before being conceived, because she did not exist, nor in the conception itself, because of the sin involved, there is only one possible solution; it must be believed that Mary was sanctified after having begun her existence in her mother's womb; her birth was holy but not her conception."[36]

However, St. Bernard doubted the correctness of his stand, for at the end of the letter he writes: "All that I have said, however, must be understood without prejudice to a better sentiment. This whole question, like others of the same nature, I reserve to the authority of the Roman Church; and if I am not in harmony with her, I am ready to change my opinion."[37]

St. Thomas in his *Summa* (III. 27.2 ad 2um) says: "If the soul of the Blessed Virgin had never incurred

the stain of original sin, this would be derogatory to the dignity of Christ, by reason of his being the universal Savior of all. Consequently after Christ, who as the universal Savior of all, needed not to be saved, the purity of the Blessed Virgin holds the highest place. For Christ did not contract original sin in any way whatever, but was holy in his very conception. . . . But the Blessed Virgin did indeed contract original sin, but was cleansed from it before her birth from the womb of St. Anne."

And in this passage we have the reason why the Angelic Doctor and most likely, those of his era, were against the Immaculate Conception. They considered that belief in the Immaculate Conception was contrary to one of religion's most fundamental dogmas — that of the universality of Redemption. This truth the Church has always taught. Mary, therefore, being a human person, had to be redeemed just like the other members of the human race. So these eminent men could not see how her need for salvation could be harmonized with her sinlessness from the moment of her conception, because such a need would seem to presuppose sin.

John Duns Scotus, the eminent Franciscan theologian, explained their difficulty away. Following the ideas of William of Ware and Raymond Lull, Scotus propounded the doctrine which has since been incorporated in the official dogma of the Church. Scotus said, in substance, that Mary does fall under the universal law of Redemption and is actually saved by Christ, but her redemption is preservative, not liberative.

As a daughter of Adam, she would have been tainted with the original stain, had it not been for an extraordinary act of God, Mary was redeemed, in a most perfect way, by the merits of Christ; that is, by a redemption which did not free her from a stain already contracted, but which preserved her from contracting one. Even in human affairs we look at one as being more a savior if he wards off a blow than if he merely heals the wound it inflicts.

Two camps were forming and sides were being taken. One of the factions maintained that Mary was conceived free of original sin; the other claimed that Mary was conceived with original sin. The controversy was carried on with vigor for a few centuries. But this contributed to the development of the dogma.

We must not forget, however, that there was always that steady and persistent undercurrent among the faithful which tenaciously clung to the belief in Mary's absolute sinlessness. This is so true, that riots and dissensions among the people were caused by preachers who had the temerity to attack Mary's beautiful prerogative. In this way did the populace react to anything or anyone seeming to cast a dark shadow upon the honor and veneration due to the Mother of God.

These troubles and controversies could not pass unnoticed. The Holy See was keeping in touch with events and evaluating them. For example, the Council of Basle, convoked in 1431 by Martin V (1417-1431), had the intention of settling the question. As a matter of fact it did; but at the time of its decision it was a schismatic council, having split with the Pope, and so whatever it decreed relative to the Immaculate Conception had no dogmatic value.

The first pope to treat explicitly of Mary's singular privilege in an official papal document was Sixtus IV, a Franciscan Conventual, who ruled the Church from 1471 to 1484. He is the first of some 30-odd popes extending over five centuries who have handed down pontifical decrees relative to the Immaculate Conception.

It is impossible in a paper such as this one to enumerate all these popes and their pronouncements; and so we will limit ourselves to a few of the most important.

Sixtus IV, on Feb. 27, 1477, issued his famous constitution *Cum praecelsa,* by which he approved a Mass and an office honoring *the wondrous conception of the Immaculate Virgin.*[38] This was followed five years later by a document[39] in which Sixtus vigorously condemned those who maintained that anyone believing that Mary was conceived without sin was guilty of heresy. The reason for the papal condemnation was given by the Pope when he stated that, "the Church approved and commanded and celebrates the feast." The inference is that the Church can never approve or commend a heresy; and if Mother Church celebrates the feast of the Immaculate Conception, it could not possibly be heretical.

The Fathers of the Council of Trent, in 1546, helped to place the Immaculate Conception beyond the pale of controversy when they declared: "This same holy Synod declares that it is not its intention to include in this decree, where there is question of original sin, the blessed and immaculate Virgin Mary, Mother of God."[40]

The authentic interpretation of this decision, arrived at by the Fathers of the Council, is given us by Pius IX in his bull, *Ineffabilis Deus:* "Besides, we must note a fact, most grave and important indeed. Even the Council of Trent itself, when it gave out the dogmatic decree concerning original sin, following the testimonies of the Sacred Scriptures, of the Holy Fathers, and of the very worthy Councils, decreed and defined that all men are born infected by original sin; nevertheless, it solemnly declared that it had no intention of including the Blessed and Immaculate Virgin Mary, the Mother of God, in this decree and in the very broad sweep of its definition.

Indeed, considering the times and circumstances, the Fathers of Trent sufficiently insinuated by this declaration that the Blessed Virgin Mary was free from the original stain; and thus they clearly signified that nothing could be reasonably cited from the Sacred Writings, from Tradition, or from the authority of the Fathers, which would in any way, be opposed to so great a prerogative of the Virgin."[41]

In the bull, *Ex omnibus,* written in 1567 by Pius V and not published till 1579 by Gregory XIII, St. Pius condemns the errors of Baius (Michael du Bay) contained in seventy-nine propositions. The seventy-third condemned proposition reads: "No one, with the exception of Christ, is without original sin. Therefore, the Blessed Virgin died because of the sin contracted from Adam, and all her afflictions in this life, no less than those of the rest of the just, were the punishment of actual or original sin."[42]

Pope Paul V by a decree of the Roman Inquisition, entitled *Sanctissimus* and dated Sept. 12, 1617, forbade the denial of the Immaculate Conception in public sermons and writings because this brought about "scandals, quarrels, and discussions among the faithful."[43] Gregory XV extended this prohibition to private conversations and writings.[44]

In 1655, one of the more important popes in the history of the dogma, Alexander VII, was elevated to the see of Peter. He ranks second to Pius IX, just as his all-important bull of Dec. 8, 1661, *Sollicitudo omnium Ecclesiarum,* ranks second to *Ineffabilis Deus.* The Alexandrine document was as close as it could come to a definition without actually being one.

In his document, Alexander witnessed to the fact that from ancient times the piety of the faithful of Christ toward his most Blessed Mother was such that they believed her soul was free from the stain of original sin. The Pope also declared that belief in the Immaculate Conception was practically universal when he said: *"Iam fere omnes Catholici eam complectantur*—Almost all Catholics already embrace it."[45]

This was true even though it had not as yet been defined. The Pope then relegated to the *Index of Forbidden Books* any writing which calls into doubt the pious belief or the feast or the cult.

We can regard Alexander VII as closing the gate on the period of controversy and opening the one to the third period, that of fulfillment. He prepared the ground well for Pius IX.

3. *The Period of Catholic Faith.* The popes who succeeded Alexander VII multiplied the privileges and indults in favor of the cult and of the feast of the Conception. This helped the devotion to Mary's privilege to penetrate more deeply the warp and woof of Catholic life. Petitions asking for the definition of the Immaculate Conception as a dogma of faith were reaching the Holy See. These increased tremendously in the nineteenth century, and they came from the four corners of the earth.

In the list of popes who gave official guidance to the growth of this dogma, it would never do to pass over Gregory XVI. Many are his decrees and indults in favor of the Immaculate Conception. His attitude is clearly shown in the letter of Clement, Bishop of La Rochelle, France, written in response to the encyclical, *Ubi primum,* of Pius IX. The Bishop describes a conversation he had with Gregory on the occasion of his *ad limina* visit in 1843.

"The Supreme Pontiff kindly answered that nothing would be more pleasing and more joyful to him than to declare, by a solemn judgment, the Immaculate Conception of the Mother of God, that this truth was most evident to him, so much so that he freely and quickly conceded the faculty of publicly invoking the Mother of God, under the title of Immaculate, to all the bishops who up till that time had asked it of him; however, due to the circumstances of the time, great prudence prevented him from giving the definitive judgment. . . . So unshakeably is the truth of the Immaculate Conception considered at Rome that it is under this title that the feast is designated in the *Ordo* and other liturgical books. [The Pope declared] that by degrees the belief has grown and has reached such a pass that it is almost considered a Catholic dogma and that the Immaculate Conception is honored by the cult and invocation of the Universal Church; besides he would freely shed his blood to the last drop to attest to and seal this glorious privilege of the Most Holy Virgin."[46]

Gregory was the precursor of the pope of the definition.

III. The Full Bloom of the Seed

Pope Pius IX, the one chosen by Divine Providence to be the Pope of the Immaculate Conception, ascended the papal throne in 1846. Immediately after he had become the Vicar of Christ, he decided to close definitely the controversy concerning the Immaculate Conception. He was drawn to this because even from his youth, as he himself said, he had the deepest veneration, piety, and affection for the Mother of God.

Wanting to act prudently, however, he took measures for an exhaustive study of the question. To this end he instituted pontifical commissions. The outcome of the deliberations was that the Pope should define that Mary was conceived without stain of sin, and that he should

address a letter to the bishops of the world asking them to express their opinion on the question: *An expediat definitio.*

In line with this advice, Pope Pius wrote the encyclical, *Ubi primum.* The response of the bishops was overwhelmingly in favor of a definition.

Finally, the day decreed by God as the day for the addition of another jewel to Mary's crown, arrived. On the morning of December 8, 1854, in St. Peter's Basilica, amid a vast throng and surrounded by a large number of prelates and dignitaries, Pope Pius IX performed the most glorious deed of his long pontificate, declaring Mary's Immaculate Conception to be an article of faith.

The Supreme Pontiff defined the dogma in the following words: "Therefore, having full trust in the Lord that the opportune time had come for defining the Immaculate Conception of the Virgin Mary, the Mother of God, which the divine words, the venerable tradition, the perpetual mind of the Church, the singular agreement of the Catholic bishops and of the faithful, and the signal acts and constitutions of Our predecessors wonderfully illustrate and proclaim; also having most diligently considered all things, and having poured forth to God diligent and heartfelt prayers, We thought that We should no longer delay in ratifying and defining by Our supreme authority the Immaculate Conception of the Virgin, and thus satisfy the most devout wishes of the Catholic world and Our own piety towards the Most Holy Virgin, and at the same time honor more and more the Only-begotten Son, Jesus Christ our Lord in the Virgin, since whatever honor and praise are bestowed on the Mother redound to the Son.

"Wherefore, in humility and fasting, We unceasingly offered Our private prayers as well as the public prayers of the Church to God the Father through his Son, that he would deign to direct and strengthen Our mind by the power of the Holy Spirit. We also implored the help of the entire heavenly host and with sighs invoked the Paraclete. So by his inspiration, for the honor of the Holy and Undivided Trinity, for the glory and adornment of the Virgin Mother of God, for the exaltation of the Catholic Faith and for the increase of the Catholic religion, by the authority of Jesus Christ our Lord, of the Blessed Apostles Peter and Paul, and by Our own, *We declare, pronounce and define that the Most Blessed Virgin Mary, at the first instant of her Conception was preserved immaculate from all stain of original sin, by the singular grace and privilege of the Omnipotent God, in virtue of the merits of Jesus Christ, the Savior of mankind, and that this doctrine was revealed by God, and therefore, must be believed firmly and constantly by all the faithful."* [47]

Thus did Pius fulfill the desire of the Catholic world. Thus did the solitary glory of our nature's fairest flower bloom in all its splendor.

Mary, in her Magnificat, declared that all generations would call her blessed. The definition of the Immaculate Conception is the homage of the nineteenth-century generation.

Notes

1. *Fulgens corona gloriae, A.A.S.,* vol. 45 (1953), p. 577. English translation, *Catholic Mind,* vol. 51 (1953), p. 738. 2. *Ad diem illum,* English translation by D. Unger O.F.M.Cap. (Paterson, N.J., 1948), p. 3. 3. *Fulgens corona gloriae, A.A.S.,* vol. 45, p. 578; *Catholic Mind,* vol. 51, p. 738. 4. Gen. 3,15. The literal Marian interpretation of the Protoevangelium has been the object of much discussion among Mariologists and exegetes. Names of eminent authorities can be listed both for and against, as can readily be seen by opening any scientific work of Mariology. It has been the writer's opinion that to be in tune with the papal mind as manifested by Pius IX in the bull, *Ineffabilis Deus;* by St. Pius X in the encyclical letter, *Ad diem illum;* by Pius XII in the apostolic constitution, *Munificentissimus Deus,* one must accept the traditional exegesis which interprets the text in Gen. 3,15, as referring in the literal sense to Mary. It is now his firm conviction that, after *Fulgens corona gloriae,* there is no room for doubting the full and literal *immaculistic* meaning of the same text. 5. *Fulgens corona gloriae, A.A.S.,* vol. 45, p. 579; *Catholic Mind,* vol. 51, p. 739. 6. Lk. 1,28. 7. *Ineffabilis Deus,* English translation by D. Unger O.F.M. Cap. (Paterson, N.J., 1946), p. 12-13. 8. *A.A.S.,* vol. 45, p. 579; *Catholic Mind,* vol. 51, p. 739. 9. Encyclical letter, *Lux veritatis, A.A.S.,* vol. 23 (1931), p. 497; English translation, National Catholic Welfare Conference edition, pp. 7-8. 10. *Dial. cum Tryphone, P.G.,* vol. 7, col. 710; English translation found in *The New Eve,* by John Henry Newman (Oxford-Westminster, Maryland, 1952), p. 14; *Idem, Difficulties of Anglicans,* vol. 2, Longmans edition, p. 33. 11. *Adv. Haereses,* 3.22.4; *P.G.,* vol. 7, col. 958 *et seq.;* Newman, *The New Eve,* p. 15; *Difficulties of Anglicans,* p. 34-35. 12. *Adv. Haereses,* 5.19.1; *P.G.,* vol. 7, col. 1175 *et seq.;* Newman, *The New Eve,* pp. 15, 16; *Difficulties of Anglicans,* p. 35. 13. *De carne Christi,* c. 17, *P.L.,* vol. 2, col. 782; Newman, *The New Eve,* p. 15; *Difficulties of Anglicans,* p. 34. 14. *The New Eve,* pp. 22-23; *Difficulties of Anglicans,* pp. 44-46. 15. St. Cyril of Jerusalem, Ephrem, Epiphanius, Ambrose, Jerome, Augustine, Peter Chrysologus, John Chrysostom, Fulgentius. 16. *Dialogue* 1, *P.G.* 10, col. 864-865; Engl. transl. by Paul Palmer S.J., *Mary in the Documents of the Church* (Westminster Md., 1952), p. 15. 17. Quoted by M. Jugie A.A. in *L'Immaculée Conception dans l'Ecriture Sainte et dans le Tradition orientale* (Rome, 1952), p. 75. 18. Quoted by Francis Connell C.SS.R. in *Studies in Praise of Our Lady,* by J. Fenton & E. Bernard (Washington, 1925), p. 96. 19. In. Ps. 118: ser. 22, par. 30, *P.L.,* vol. 15, col. 1521 *"Suscipe me non ex Sarra, sed ex Maria; ut incorrupta sit virgo, sed virgo per gratiam ab omni integra labe peccati."* 20. *Homilia V, P.L.,* vol. 57, col. 235. 21. *De natura et gratia,* c. 36, *P.L.,* vol. 44, col. 267: *"Excepta itaque sancta virgine Maria, de qua propter honorem Domini nullam prorsus cum de peccatis agitur, haberi volo quaestionem."* 22. Jugie, *op. cit.,* p. 106; *P.G.,* vol. 97, col. 1309A, *Canon in Beatae Annae conceptionem.* 23. Jugie, *op. cit.,* p. 107; *P.G.,* vol. 97, col. 1313B, *ibid.* 24. Jugie, *op. cit.,* p. 107, *P.G.,* vol. 97, col. 1321A, B, C. 25. Jugie, *op. cit.,* p. 123; *P.G.,* vol. 96, col. 664A-665A. 26. *Denziger-Bannwart,* no. 251. 27. *Histoire des Conciles,* French translation by Dom. H. LeClercq, vol. 3, part 1 (Paris 1909), pp. 434-451. 28. J. Mansi, *Sacro-*

rum Conciliorum nova et amplissima collectio, vol. 10 (Paris 1901), col. 1151 sq; *D.B.,* no. 256. 29. *P.G.,* 87, col. 3159; Mansi, *op. cit.,* vol. 11, col. 474. 30. *Fulgens corona gloriae, A.A.S.,* vol. 45, p. 579-580; *Cath. Mind,* vol. 51, pp. 739-740. 31. *Ineffabilis Deus,* Unger transl., pp. 9-10; 13-14. 32. E. Campana, *Marie dans le dogme catholique,* translated from the Italian by A.M. Viel O.P., vol. 2, Montréjeau 1913, pp. 118-145. 33. G. Roschini, *Mariologia,* tome 2, part 3 (Rome 1948), p. 129 *et seq.* 34. Roschini, *op. cit.,* tome 2, part 2, p. 50 *et seq.* for quotations. To these can be added Peter Lombard, Alexander of Hales, Hugh of St. Victor. 35. D.T.C., art. *Immaculée Conception,* by X. Le Bachelet, vol. 7, col. 1004 sq; Roschini, *op. cit.,* tome 2, part 2, p. 48 *et seq.* 36. Epist. 174 *ad canonicos Lugdunenses. P.L.* vol. 182, col. 332 *et seq. "An non potius qui praecessit absque sanctitate conceptus, oportuit nimirum sanctificari conceptam, ut sanctus sequeretur jam partus. . . . Si igitur ante conceptum sui sanctificari minime potuit, quoniam non erat, sed nec in ipso quidem conceptu, propter peccatum quod inerat: restat ut post conceptum in utero jam existens, sanctificationem acceptisse credatur, quae excluso peccato sanctam fecerit nativitatem, non tamen et conceptionem. . . . "* (col. 335). 37. *Ibid.,* col. 336: *"Quae autem dixi, absque praejudicio sane dicta sint sanius sapientis. Romanae praesertim Ecclesiae auctoritati atque examini totum hoc, sicut et caetera quae ejusmodi sunt, universa reservo: ipsius, si quid aliter sapio, paratus judicio emendare."* 38. Cherubin Sericoli O.F.M., *Immaculata B.M. Virginis Conceptio juxta Xysti IV Constitutiones* (Rome, 1945), pp. 31-33. 39. *Grave nimis* (posterior), Sept. 4, 1483. 40. *D.B.,* 792. 41. Unger transl., p. 9. 42. *D.B.* 1073; *Bullarium Romanum,* vol. 4, part 3, p. 429. 43. *Bull Rom.,* vol. 6, part 1, pp. 234-235. 44. *Bull Rom.,* vol. 5, part 5, p. 45. 45. *Bull Rom.,* vol. 7, part 5, p. 182 *et seq.* 46. *Pareri dell' Episcopato Catholico . . . sulla definizione dogmatica dell' Immacolato Concepimento della Beata Virgine Maria,* part 1, vol. 1, pp. 12-13; *D.T.C.,* vol. 7, col. 1190. 47. Unger transl., pp. 20-21.

Mary, Mirror of Justice

CONTINUED FROM PAGE 39

no limits. It is there that Mary represents the Church co-offering with Christ. How beautifully Pius XII exalts her as Mother of God and men in the encyclical, *Mystici corporis:*

"Free from all sin, original and personal, always most intimately united with her Son, as another Eve she offered him on Golgotha to the eternal Father for all the children of Adam sin-stained by his fall, and her mother's rights and mother's love were included in the holocaust. Thus she, who corporally was the mother of our Head, through the added title of pain and glory became spiritually the mother of all his members. She it was who through her powerful prayers obtained the grace that the Spirit of our divine Redeemer, already given to the Church on the cross, should be bestowed through miraculous gifts on the newly found hierarchy on Pentecost. Bearing with courage and confidence the tremendous burden of her sorrows and desolation, truly the Queen of Martyrs, she more than all the faithful 'filled up those things that are wanting of the suffering of Christ . . . for his body, which is the Church' and she continued to show for the Mystical Body of Christ, born from the pierced Heart of the Savior, the same mother's care and ardent love with which she clasped the infant Jesus to her warm and nourishing breast."[10]

The explicit reference in this encyclical to Mary's spiritual motherhood highlights the importance of this doctrine for our times. It is through the Whole Christ that the image of God, the life of grace, is in any man, and, somehow this birth in the supernatural order cannot take place without Mary's direct cooperation with God. As a perfect mother, Mary is constantly active in the protecting and nourishing of this divine life. But her role of spiritual mother does not include actually living the supernatural life of her children, for each person must live his own life in the supernatural order as well as in the natural. How differently the life of grace might be lived if modern man would turn more to his mother. For it is in the Mother of the Whole Christ that man can find the picture he needs to guide him in the life he has to live. It is through Mary that man can see what it means to turn to Christ. And only through Christ can man, made to the image and likeness of God, find the fullness of vision he is meant to enjoy in the sharing of Trinitarian life eternally.

Notes

1. Donald McDonald, "Mass Media and Family Life," *Catholic Mind,* LVIII, no. 150 (1960), p. 306 (Reprinted with permission from *The Critic*). 2. This problem is discussed at length by William F. Lynch S.J. in *The Image Industries* (New York, 1959). 3. One of the most thorough treatments of this subject is found in *Nature and Grace* by Matthias Joseph Scheeben, trans. by Cyril Vollert S.J. (St. Louis, 1954). 4. The many apparitions of the Mother of God in modern times is quite significant. Seven major apparitions are described in *The Marian Era,* vol. 1 (1960). 5. P. de Letter S.J., "Grace, Incorporation, Inhabitation," *Theological Studies,* XIX, no. 1 (1958), p. 1-31. 6. M. de la Taille S.J., "Created Actuation by Uncreated Act," trans. by Cyril Vollert S.J. (West Baden College, 1952). 7. Many insights into man's life of adoration and worship are presented in *Transfigured World* by Sister M. Laurentia Digges C.S.J. (New York, 1957). 8. At present in the development of Mariology, the exact scope of Mary's cooperation in the redemption is not crystal-clear. Recent studies on this topic are: "Mary's Role in Redemption" by Michael O'Grady S.J. included in *Mother of the Redeemer,* ed. by Keven McNamara (New York, 1960), p. 135-157; William G. Most, "Mary—The Co-Redemptrix," *The Marian Era,* vol. 1, (1960); C.X.J.M. Friethoff O.P., *A Complete Mariology* (London, 1958), chap. IV, Co-Redemptress, and chap. V, Atoning with Jesus. 9. Yves M. J. Congar O.P., "The Theology of Religious Women," *Review for Religious,* 19, no. 1 (1960), p. 15. 10. Pius XII *Mystici Corporis,* introduction and notes by Joseph Bluett S.J., 3rd ed. (The America Press, New York, 1957).

Love That Makes the Wheels Go Round

CONTINUED FROM PAGE 15

Father's call for prayer, especially for the conversion of Russia. The proclamation of the dogma of the Assumption linked it up closely with Mary. Ireland then literally shone with enthusiasm, for, every house and cottage, every street and road was decked with lights and flags in her honor. The Marian Year 1954 witnessed a spontaneous desire among the workers to form an industrial crusade under Mary's special patronage. It began in government departments when civil servants started the practice of reciting the Rosary in the office after working hours. Other places of work quickly adopted the practice; and it spread rapidly to factories, shops, warehouses, and canteens.

At present it is estimated that there are over seven hundred working centers in Ireland in which the Rosary is recited. This represents only those firms officially linked with the Industrial Rosary Crusade center, maintained by the Dominican Fathers in Dublin, the Irish capital. The actual number is much in excess of this. The number of workers varies in each of these working groups from a few to three or four thousand. It is not inappropriate that the center has its headquarters within a few yards of the spot where Matt Talbot died on his way to Mass in the Dominican Church. Matt, who was a Dominican and Franciscan tertiary, had a passionate devotion to the Rosary, and during slack periods of his working hours was accustomed to retire behind the piles of timber in the builder's yard to recite it.

The movement is under the spiritual direction of Father Gabriel Harty O.P. To meet him is to be caught up into a world of brave enthusiasm, and to feel that whatever we dare for Mary will be done. Father Gabriel is more like a very active committee than one dedicated priest. He not only edits the *Rosary Letter* and keeps personal contact with the numerous Crusade centers, but is, in spare time, carpenter, builder, electrician, printer, and Mary's handyman. He modestly insists that he had little part in the Crusade, and that it was a spontaneous movement on the part of the workers. But without his zeal, spiritual energy, and practical good sense the movement might have spent its force.

Most firms now have a special Rosary chapel in some corner or room of the office or factory. At the dedication of this chapel, the head of the firm or the Rosary-leader recites an Act of Consecration which Father Gabriel Harty wrote for the Industrial Rosary Crusade. This Act is also repeated sometimes on solemn feasts of our Lord, our Lady, and St. Joseph. Father Harty has also written a special Crusade Prayer, in which the fifteen mysteries of the Rosary form a beautiful mosaic, and the people are shown in what way their minds and hearts should go as their lips recite the vocal prayers which make up the Rosary.

The Rosary cells are Ireland's answer to the Russian Communist cells. And as the Marxists have permeated the industrial world with their atheistic doctrines, the Rosary Crusaders bring the spirit of prayer into industry. Pope Pius XII said: "In your workshops, Christianity should be the dominant influence. . ." As a means toward achieving this he counselled the setting up of "apostolic groups active in the workshops, and also in the trains and buses. . ." "Is it not possible," he asked, "to hang a crucifix in your place of work? Can you not recite a prayer in common before you settle down to work? These things," he promised, "would certainly bring down God's blessing on your daily work." The Industrial Rosary Crusade has fulfilled these counsels and wishes of the Holy Father, and the reports that daily reach Father Gabriel Harty give ample proof of the blessings being showered on the workers who cooperate with the movement.

Workers of the world unite! The bond by which you will become united are the chains that bind the mysteries of the Rosary together, your most precious heritage and the assurance of joy here and hereafter. Ireland is going red. The hundreds of Rosary cells bloom like unfading red roses, not in gracious gardens, but in the harsh and often grim environments of factories and foundries. We appeal to workers in other countries to help us transplant these roses. Set up cells in your workshops. A faithful few will gather in at first, and others will be drawn later. You will, of course, meet with opposition and contempt, but not nearly as much as you may expect. Some of the most generous helpers in Ireland are Protestants and Jews, since all men of sincere good will recognize sincerity and noble effort. Those eager to know more about the Crusade and its methods of work should contact Father Gabriel Harty O.P., Rosary Crusade Office, 48 Parnell Square, Dublin, Ireland. Workers of the free world, you have an opportunity to start the greatest industrial revolution in history — a revolution in the strict sense of the word, in which the world of industry will revolve back to the Christian principles of justice, charity, honesty, and integrity.

We address this plea particularly to the workers of

the United States. Alone of all political revolutions, the American established freedom and peace. Industry so prospered in America as to outstrip all the nations of the world in productivity. Use your native skills to achieve this revolution that your mighty nation may be Spangled with roses. Then will it be kept forever free of that insidious serpent whose head Mary will crush if we, her privileged ones, but call on her with love and unflagging perseverance.

Marian Congresses

1. *Mexican*

The fiftieth anniversary of the proclamation of Our Lady of Guadalupe as the Patroness of All Latin America was observed by a National Marian Congress at the famous shrine and basilica near Mexico City, October 9 to 12, 1960. Most of the members of the Mexican hierarchy and a large number of secular and religious priests and seminarians took part in the congress. Eminent Mariologists from all over the world, including Servite Father Gabriel Roschini and Franciscan Father Charles Balic, gave brilliant addresses on various phases of the subject of the Spiritual Maternity of our Lady. The close of the congress marked the beginning of a Marian Year in Mexico which will extend to October 12, 1961. During this year special pilgrimages to the Basilica of Our Lady of Guadalupe in Mexico City are being promoted by the Rev. Harold J. Rahm S.J., U.S. National Promoter of the Empress of America Apostolate (P.O. Box 7123, El Paso, Texas).

2. *Inter-American*

In Buenos Aires, Argentina, an Inter-American Marian Congress, the first of its kind, was held from November 10 to 13, 1960. Thousands of delegates from all the countries of the Americas, including sixty cardinals and bishops, were present at the congress; and the Holy Father Pope John XXIII was represented by papal legate Cardinal Marcello Mimi, Secretary of the Sacred Consistorial Congregation. Dr. Arturo Frondizi, President of Argentina, participated in the congress, and expressed concern over the imminent threat of Communism in many parts of Latin America as well as the need of resolutely withstanding it by spiritual weapons. An impressive event of the congress was a field Mass, at which a hundred thousand children were present, and during which five hundred priests distributed Holy Communion. Several thousand children received their First Holy Communion on this occasion. During the congress there was also a magnificent exposition of Marian works of art. The statues and paintings of our Lady which were on display dated for the most part from the Spanish colonial period, thus showing that a tender devotion to the Mother of God has always held a prominent place in the lives of Latin-American peoples.

3. *International*

Plans and preparations are being made for the next International Mariological and Marian Congress, which will be held in Canada in 1962. Recent congresses of this kind were held in Rome in 1954 and at Lourdes in 1958. The date set for the congress in Canada is September 2 to 9, 1962. The place selected is Ottawa for the Mariological part and Cap-de-la-Madeleine for the Marian part. The tentative subject of the Mariological congress is Mary, Mother of Faith and Unity, a subject which will be particularly timely because the Second Vatican General Council is expected to convene about the same time.

Various aspects of the subject will be assigned to the delegates of different countries, as was done at Lourdes. The United States delegates will probably discuss some phase of the bearing of the Gospel of St. John on Marian doctrine. Three organizations in the United States will cooperate in drawing up the program for this section: the Catholic University of America, the Mariological Society of America, and the Franciscan National Marian Commission.

The Mariological part of the congress will be held at the Catholic University of Ottawa, which has a student body of 4,874 and a faculty of 414 members. This university was founded as a college in 1848; it became a university in 1866; and it was raised to the pontifical rank in 1889. It has faculties of theology, Canon Law, philosophy, medicine, and the arts; schools of applied science, education, nursing, music and elocution, library science, psychology, and political science; institutes of physical education, of Eastern and Southern Europe, and of missiology; also a high school and ten affiliated institutions.

The Marian part, which is for everybody, will be held at the famous pilgrimage shrine of our Lady at Cap-de-la-Madeleine in the diocese of Trois-Rivieres, the Canadian National Shrine of Our Lady of the Rosary, which had its origin in 1879.

The Sodalities of Our Lady

CONTINUED FROM PAGE 53

work effectively for the Church dictates the whole policy, organization, and program of Sodalities of Our Lady. The Central Secretariat of Sodalities of Our Lady in Rome sets down one of the basic principles of Sodality organization and technique as follows: *"In Sodalities the absolute priority, not of activity, but of formation, has to be admitted.* The aim of Sodalities is to offer to the Church well-trained, well-formed apostles who, not only in exceptional situations, but much more in their daily lives, in their professions, in their social condition — in other words *continually* — serve the Church." [5]

In this service of the Church the four outstanding characteristics of Sodalities of Our Lady are seen in proper perspective: (1) Consecration to the Blessed Virgin Mary; (2) a vigorous interior life; (3) a universal apostolate; and (4) union with the hierarchy. These four stand out most clearly in the Apostolic Constitution, *Bis Saeculari,* issued by Pope Pius XII in 1948. In this document the Holy Father defines most clearly the nature of Sodalities and sets down directives for their government and operation.[6]

In speaking of the matter of consecration, the Holy Father leaves no doubt about the Marian character of Sodalities: "These must be called Our Lady's Sodalities, since they take their name from the Blessed Virgin Mary, but principally because each Sodalist professes an extraordinary devotion to the Mother of God and unites himself to her by a complete consecration." [7]

Consecration to our Lady in a Sodality is far more than just a prayer. It is effective. It commits the individual to service and for the whole of his life. "Without binding himself under pain of sin," Pope Pius goes on to say, "the Sodalist of Our Lady in his consecration pledges to fight with all his resources under the standard of the Blessed Virgin Mary to win Christian perfection and eternal salvation for himself and for others. Moreover, by this consecration the Sodalist binds himself to the Blessed Virgin Mary forever, unless he is dismissed from his Sodality as unsuitable or he himself through lack of constancy leaves it."

This consecration to our Lady is not just the giving of a Marian flavor to the Sodalist's life and work, it is the planting of devotion to Mary in the heart of the Sodalist as the very seed and root of all apostolic activity. In another document, the address of His Holiness, Pope Pius XII, on the occasion of his own golden jubilee as a Sodalist, January 21, 1945, he says: "Consecration to the Mother of God in a Sodality of Our Lady is an entire gift of oneself for one's whole life and for eternity. This gift does not consist merely in a sentimental formula. On the contrary, it is a gift that produces results. It verifies itself in the intensity of a life like Christ's and Mary's, an apostolic life, that makes the Sodalist Mary's ambassador and, one might say, her visible hands on earth. This gift proves itself genuine in an interior life that is too great to contain itself and spontaneously overflows into all types of external works of genuine devotion, worship, charity, and zeal." [8]

In and through this consecration "all types of external works of genuine devotion, worship, charity, and zeal" become the actual practice of the Sodalist's devotion to our Blessed Lady. They become the practical consequence of his faith in the great truths which God has revealed about Mary.

One of these great truths is that Mary is the associate of Christ in the Redemption.[9] Another is the great truth that the mission of Mary is to help Christ redeem the world.[10] This mission of Mary was not completed on the Cross any more than was the Redemption itself. It had to be completed. The fruits of the Redemption still had to be brought to the individual soul. Mary is to work with Christ until all to whom Christ "gave the power to become the sons of God" (John 1,12) are placed in the way of actually becoming the sons of God. The consecration of the Sodalist is the actual uniting of himself with Christ in the Redemption through his union with his associate in the Redemption. It is the pledging of himself to assist Mary in carrying out her mission today, a mission identified with that of Christ himself, the completing of the Redemption, the making of all men Catholics and of all Catholics saints.

This tremendous task in the scheme of Divine Providence is to be carried out through the Church, the whole Church. It is to be carried out through the Mystical Body of Christ, the whole Mystical Body of Christ: not just the pope, not just the pope and the bishops, not just the pope, the bishops and the pastors, but the pope and the bishops and the pastors and the layman.

In relation to this picture there is another great truth that God has revealed about Mary. It is the truth that Mary is the Prototype of the Church,[11] that in her are all the perfections that God in his Providence designs his Church to attain. By this truth Mary becomes the model not only of the individual member of the Church but of the Church itself. By his consecration the Sodalist takes on Mary as the model, for she has within herself all the perfections he could wish to attain. He takes her

as the ideal of the Church, the blueprint of all that the apostolate might wish to do for the Church. He sees in her the vision of the perfect bride of Christ toward which he dedicates his person and his labor.

This dedication of his person and his labor to the service of the Church commits him first of all to make of himself the kind of person who can labor effectively for the Church. It commits him primarily to a vigorous internal life and that is the second characteristic of Sodalities of Our Lady. He must first be formed in the spiritual life. The training period which must precede a Sodalist's consecration is a long one. He draws his formation primarily from the Spiritual Exercises of St. Ignatius. He learns to make his whole life a response to the call of the Kingdom.

In the beautiful meditation entitled "The Kingdom of Christ," St. Ignatius has Christ address the soul: "My will is to conquer the whole world and all enemies and so to enter into the glory of my Father. Whoever, therefore, will come with me must labor with me in order that being partners with me in the labor, they may be partners with me in the glory." To this call St. Ignatius points out that various men will answer that call in various ways, but also that there are "those who wish to show greater affection and to distinguish themselves in entire devotion to the service of their eternal King and Universal Lord" and who "will not only offer themselves for the work, but also by acting against their own sensuality and against their carnal and worldly love, will make offerings of greater worth and moment." [12]

It is only such as are willing to pass this test of being desirous of "making offerings of greater worth and moment," of desiring to do more than is called for by strict obligation, of seeking always one's greater perfection and the greater glory of God that make suitable candidates for Sodalities of Our Lady. Sodality life is the life of the lay apostolate properly so called. It is not for everyone. "Can we say that everyone is called to the apostolate in the strict sense?" asks Pius XII and he goes on to answer, "God has not given to everyone either the possibility or the aptitude. . . . The vocation to be an apostle is, therefore, not addressed to all alike." [13] The same Holy Father goes on to say in the Apostolic Constitution, *Bis Saeculari:* "In the reception of Sodalists, great diligence should be exercised to select only those who are not at all satisfied with leading a common ordinary life, but are determined, in accordance with the ascetical norms and exercises of piety laid down in the rules, to fulfill even the highest aspirations of their hearts." [14] Sodalities of Our Lady must therefore be highly selective in their membership for the sake of the work that must be done for the Church.

This work for the Church is the apostolate. For Sodalities of laymen and laywomen it will be the lay apostolate. The special characteristic in this regard is the universality of the Sodality apostolate. Sodalities are for all forms of Catholic Action. Individual Sodalities may, indeed, be formed to attain specific purposes for the Church, but Sodalities as such may be directed to any channel of apostolic activity, any form of service of the Church. They are in no way limited by nature or constitution in the kind of work they may be directed to undertake. "Among their primary ends," says Pope Pius XII, "Sodalities include every form of the apostolate, particularly the social apostolate, since the apostolic work of spreading the Kingdom of Christ and defending the rights of the Church has been mandated to Sodalities by the Ecclesiastical Hierarchy itself." [15]

The fact that this task "has been mandated to Sodalities by the Ecclesiastical Hierarchy itself" points up the fourth characteristic of Sodalities of Our Lady; namely, union with the hierarchy. It is the bishop who alone canonically establishes a Sodality. The bishop is the superior of each of his diocesan Sodalities. He governs them through a director whom he alone appoints. It is significant that Sodalities have directors, not moderators. The director governs the Sodality. Through him Sodalities depend at every moment of their existence on the bishop. It is thus that the governing power of Sodalities of Our Lady is the hierarchical Church itself.

"Anyone who has thoroughly examined the innermost governing power of these Sodalities readily sees that some are under the jurisdiction of bishops and pastors and others, through special privilege, are governed by Us, and in virtue of Our delegated power by the General of the Society of Jesus. All, however, in undertaking and carrying out apostolic works are subject to the authority of the bishop of the diocese and, at times, even to that of the pastor." [16]

It is due to the emphasis placed upon all this in the training of candidates that Sodalities of Our Lady have developed an intensive loyalty to the Church. They regard their thirty-third rule as the most important rule in the book. It directs them to conform "their belief and practices to the faith and morals taught by the Catholic Church. They should praise what she praises, condemn what she condemns, and in all things think as she thinks." [17]

This conformity of mind and heart with the Church has brought about a distinctive conformity of mind and heart with each other. It has brought about unions and federations of Sodalities on almost every plane. One sees this as the more remarkable when one considers that Sodalities are for different social classes having

really little in common with each other, and that each Sodality is autonomous, each independent of any other, each under the sole direction of its own director. Yet these Sodalities have formed themselves into a world movement of no little consequence in the lay apostolate of the Church.

This world movement begins on the diocesan level. There Sodalities of like nature form themselves into diocesan unions entirely on a voluntary basis. Thus there may be a union of youth Sodalities, a college and nursing school Sodality union, a parish Sodality union. These unions get together in a diocesan Sodality federation for concerted diocesan-wide apostolic programs. These diocesan Sodality federations have, again voluntarily, united in a National Federation of Sodalities of Our Lady. The National Sodality Federation held its third biennial convention in Detroit in January of 1961.

The National Federations in turn have come together in a World Federation of Sodalities of Our Lady with its headquarters in Rome. Archbishop Joseph Gawlina is its director. He reports to the Holy Father himself. There are some 42 national federations formally joined to the World Sodality body and another 40 nations which, though not formally joined, nevertheless maintain contact with the Central Secretariat in Rome. The first World Congress of Sodalities was held in Rome in 1954, the second in Newark, New Jersey, in 1959. The third is scheduled to convene in Bombay, India, in 1964.

At these conventions and congresses all classes of Sodalities are represented, for Sodalities are for every class of persons regardless of state in life. "Sodalities of Our Lady can be formed for Catholics in any social class. They attain their goals more effectively when established according to age brackets, states of life, and social conditions; for example, for boys, young men, young women, students, professional people, workers, etc." So reads the fourth of the Common Rules of Sodalities.

In this country just about every class is represented. There are about 5,000 Sodalities set up for children in the elementary schools. For youth of high-school age the number of affiliations is about 4,500. There are around 8,000 Sodalities in the country for adults. The majority of these are for women, though the men have considerable representation. Sodalities for seminarians have been established here and there throughout the country. There are several fine Sodalities for priests. There are well over 60 Sodalities for men and women in the professions. Some religious congregations of women have established Sodalities for their younger members, particularly the aspirants and postulants and even novices. There is even the beginning of a Sodality for sisters of various religious orders joined together in the project of moderating their respective Sodalities. More Sodalities of every class are forming all the time. In spite of the high standards for affiliation imposed by the Apostolic Constitution, *Bis Saeculari,* and rigidly enforced by the Cental Secretariat in Rome, the number of U.S.A. affiliations which are granted sometimes reaches the impressive figure of 20 per month.

This growth is to be expected, not only because of the special activity of the Holy Spirit in bringing about in souls today an urge to the lay apostolate, but also because of the need of the Church for dedicated men and women in the work of the apostolate. Only spiritually formed, solidly motivated, technically trained, and totally dedicated men and women can carry on the complicated and difficult work which the Church needs done in the area of the layman. Sodalities promise such men and women. The leadership in Catholic Action is seeing more clearly every day that the time has gone when the apostolate can consist in such work as the laymen available can do. The need today is to form and train men and women for the work that needs to be done.

To form such men and women Sodalities of Our Lady presume to take their place in the ranks of the Church with the older militant religious associations such as the Third Order of St. Francis, the Oblates of St. Benedict, the Third Order of St. Dominic, of Mount Carmel, and the others. It is through such as these that the Church hopes to carry out the program of the lay apostolate described by Pope Pius XII in the address to the first World Congress of the Lay Apostolate: "As far as the Church is concerned, she has a threefold mission to fulfill for all: to raise up the fervent believers to the level of the present-day needs; to introduce those who hesitate on the threshhold to the warm and salutary intimacy of the hearth and to lead back those who have separated themselves from religion and whom she cannot abandon to their miserable fate." [18] The primacy of selection, formation, motivation, commitment, and dedication in Sodalities of Our Lady makes them valuable instruments for the Church in the fulfillment of its modern mission.

For the past 400 years Sodalities of Our Lady have been assisting the Church in its mission. "From the very beginning Sodalists have professed themselves ready in strict conformity with their rules, both as groups and individuals," says Pope Pius XII, "to undertake under the direction of their spiritual shepherds, every apostolic work recommended by our Holy Mother the Church." [19] Today Sodalities are similarly devoting themselves to the modern problems of the Church. "The *consecratio*

mundi (the consecration of the world) is essentially the work of the laymen themselves, of men who are intimately a part of economic and social life and who participate in the government and in legislative assemblies."[20] It is not enough today to assist the victims of society through the works of mercy. This must always go on. However, Catholic Action must address itself to bringing about those reforms in society itself which will keep it from making the victims it now produces. This is the social apostolate. It is the apostolate that is being formed and instructed in the Summer Schools of Catholic Action,[21] study weeks held in various cities throughout the summer and which number as high as 10,000 annually in attendance. It is the main line of pursuit in the national conventions, in the diocesan institutes, and in the Congresses of the Lay Apostolate held periodically in New York, Chicago, and Boston for adult Sodalists.

Sodalities feel a sense of security in the constant approvals of the Supreme Pontiffs of the past. Sodalities draw inspiration and hope for the future from the works of the Supreme Pontiff of the present, Pope John, who addressed the Second World Sodality Congress saying: "You have a record of which you can be justly proud. Your banners shine brilliantly with achievements for the glory of the name of Jesus. We know very well that you are the shock troops of this army. Day by day we propose ever greater things to you: We desire you to be second to none among the disciplined forces of this army in the exercise of the apostolate wherever the faith wavers, wherever charity calls you, wherever devotion to the law of God and its protection demands."[22]

Notes

1. *Bulletin of the Second World Congress of the Lay Apostolate,* no. 7, p. 21 (Available from Permanent Committee for International Congresses of the Lay Apostolate, Piazza S. Calisto 16, Rome, Italy). 2. Published by Academia Mariana Internationalis, Via Merulana, 124 Rome, Italy. 3. *Guiding Principles of the Lay Apostolate — Address of His Holiness Pope Pius XII to the Second World Congress of the Lay Apostolate* (National Catholic Welfare Conference, 1312 Massachusetts Ave., N.W., Washington 5, D.C.), p. 20, par. 78. 4. *The Common Rules of Sodalities of Our Lady* (The Queen's Work, 3115 So. Grand Blvd., St. Louis 18, Mo.), p. 1, Rule 1. 5. *Acies Ordinata,* official world Sodality magazine (Casella Postale 9048, Rome, Italy), vol. 29, no. 4, p. 142. 6.*Bis Saeculari —an Apostolic Constitution of Pope Pius XII, Sept.* 27, 1948 (The Queen's Work). See especially Part III, pp. 13-18. 7. *Ibid.*, p. 16, par. 34. 8. *Ideals and Norms — Sodality Golden Jubilee Address of Pope Pius XII, January* 21, 1945 (The Queen's Work), p. 5, par. 2. 9. For a full treatment of Mary as Co-redemptrix see J. B. Carol O.F.M., ed., *Mariology* (Bruce, Milwaukee), vol. 2, pp. 377 to 424. 10. M. J. Scheeben, *Mariology* (Herder, St. Louis), vol. 2, pp. 239-273. 11. *Mariology,* J. B. Carol O.F.M., ed., vol. 2, pages 550-595: article by Cyril Vollert S.J.: "Mary and the Church," by Cyril Vollert S.J. See also vol. 9 of *Proceedings of the Mariological Society of America,* which is devoted entirely to this subject. 12. T. H. Moore S.J., ed., *The Spiritual Exercises of St. Ignatius* (Catholic Book Publishing Co.), par. 95 and 97. 13. *The Lay Apostolate—Its Need Today. An Address of His Holiness Pope Pius XII to the First World Congress of the Lay Apostolate* (National Catholic Welfare Conference), p. 6, par. 19. 14. *Bis Saeculari* (see note 6), par. 35. 15. *Ibid.,* par. 37. 16. *Ibid.,* par. 14. 17. *The Common Rules of Sodalities of Our Lady,* p. 18. 18.*The Lay Apostolate—Its Need Today* (see note 13), p. 5, par. 14. 19. *Bis Saeculari,* par. 9. 20. *Guilding Principles of the Lay Apostolate* (see note 3), par. 19. 21. For information on the Summer Schools of Catholic Action write to Summer Schools of Catholic Action, The Queen's Work, 3115 So. Grand Blvd., St. Louis 8, Mo. 22. *Proceedings of the Second World Congress of Sodalities of Our Lady* (The Queen's Work), p. 34.

FROM DANTE'S PARADISO

Thou Virgin Mother, daughter of thy Son,
Humble and high beyond all other creature,
The limit fixed of the eternal counsel,
Thou art the one who such nobility
To human nature gave, that its Creator
Did not disdain to make himself its creature.
Within thy womb rekindled was the love,
By heat of which in the eternal peace
After such wise this flower has germinated.
Here unto us thou art a noonday torch
Of charity, and below there among mortals
Thou art the living fountain-head of hope. . . .

Not only thy benignity gives succour
To him who asketh it, but oftentimes
Forerunneth of its own accord the asking.
In thee compassion is, in thee is pity,
In thee magnificence; in thee unites
Whate'er of goodness is in any creature.
Now doth this man, who from the lowest depth
Of the universe as far as here has seen
One after one the spiritual lives,
Supplicate thee through grace for so much power
That with his eyes he may uplift himself
Higher towards the uttermost salvation.

—From Dante's *Paradiso,* Canto 33,
translated by H. W. Longfellow

The Mary Mirror

CONTINUED FROM PAGE 57

us ungrateful" (*Serm.* 215). . . .

That is why I, with my poor talent and my poor knowledge and speech, have presumed to present the meager gift of this poor manuscript for the honor of our august Queen, so that the more simple among the Queen's lovers may behold in it, as in some dim mirror, at least a vague outline of her great virtue. And because the manuscript presents to them the life, the grace, and the glory of Mary like the crudely made mirror it is, therefore it may, not unsuitably, be called The Mary Mirror. . . .

First Lesson

How the five phrases of the Angelic Salutation in their order suggest five very dear reasons to praise the Blessed Virgin Mary.

"Hail Mary, — full of grace, — the Lord is with you, — blessed are you among women, — and blessed is the fruit of your womb!" (*Lk.* 1, 28 *and* 42). . . .

The name Mary was not put in there by Gabriel, but by the faithful in their devotion inspired by the Holy Ghost. The last phrase, too, "Blessed is the fruit of your womb," was not uttered by Gabriel in greeting Mary, but by Elizabeth in prophesying about Mary. . . .

In this dear greeting there are five phrases set down, inculcating five very dear reasons to praise or compliment the dearest of virgins. A very dear lesson indeed! For, we are taught in it how very pure and complete and safe and worthy and helpful was the Blessed Virgin Mary — pure because of the absence of guilt, complete because of her abundance of grace, safe because of the divine presence, worthy because of the reverence due her person, and helpful because of the merit of her Offspring.

How very pure Mary was on account of the absence of all guilt is well suggested by the word Ave. For, it is well to say Ave to her who was most immune from all the woe of guilt (*ab omni vae culpae — a-vae*), as became the Mother of God, according to St. Anselm who says (*De Conceptu virgin.*): "It was proper that that Man should be conceived by the purest of mothers, so that purity of a degree such that none greater can be thought of under God might adorn the Virgin to whom God the Father decreed to give his only Son, begotten equal to himself from his very heart, in such a way that he might be at one and the same time the Son of God and of man."

Again, how very complete Mary was in the wealth of grace that was hers, is well expressed by the words "full of grace." Truly filled and overflowing with grace was she, as St. Anselm (*Orat.* 52) testifies when in the fulness of his devotion he cries out: "Oh, woman full of grace and more than full of it, since the overflow of its fulness bedews every creature so as to revive its life."

Then how safe Mary was in the protection of the divine presence is well expressed by the words: "The Lord is with you." Well said! With the Lord present before her, with the Lord actually within her, Mary was in particular safe keeping, for the Lord the Father, the Lord the Son, and the Lord the Holy Ghost were with her in a way that she stood in the most intimate relation with the Lord, as is clear from the words of St. Bernard (*Homil.* 3 *super "Missus est"*), who says: "Not only is the Lord the Son with you, whom you endowed with your flesh, but also the Lord the Holy Ghost, from whom you conceived him, and the Lord the Father, who begot him whom you conceived."

Furthermore, how very worthy of reverence Mary was personally, is well indicated by the words: "Blessed are you among women." In no way could her person be anything but most worshipful when she commands such great reverence for a blessing such as was hers. For that reason St. Anselm (*loc. cit.*) again exclaims in amazement: "Oh, Virgin blessed and more than blessed, since all nature is blessed by the blessing that was yours; for, not only was the creature blessed by the Creator through it, but the Creator by his creature."

Finally, how very helpful to us Mary was by reason of the merit of her Offspring, is well intimated by the words: "And blessed is the fruit of your womb." For, she contributed in an exceptional degree toward the salvation of the world inasmuch as she gave birth to the most outstanding and powerful of all the fruits of salvation. For that reason, once again, St. Anselm (*loc. cit.*) well says: "Through your motherhood, O Lady, the world stands redeemed, the sinner justified, the subject of damnation saved, the exile returned. For, your Child, O Lady, has redeemed the captive world, healed it of its malady, and raised it to life from the dead."

You see, therefore, my dearly beloved, how properly Mary is greeted with that Ave on account of her freedom and immunity from guilt, as full of grace on account of the plentiful and boundless measure of it which was hers, as having the Lord with her on account of the divine presence and intimacy, as blessed among women on account of the respect and veneration due to her person, and as blessed in the fruit of her womb on ac-

count of the merit of her Offspring and the good he did us.

Second Lesson

That the Blessed Virgin Mary was free of the threefold woe of actual guilt, the threefold woe of original misery, and the threefold woe of the punishment of hell.

Ave, Maria! Let us keep repeating that Ave for the good and comforting words it contains. It began our redemption from eternal woe. . . .

We must observe, however, that there is a threefold woe of which she to whom that Ave is addressed was so entirely free. For, there is the woe of guilt, of misery, and of hell. There is, I mean, the woe of actual guilt, of our heritage of misery, and of the punishment of hell. . . .

But, you see, each of these woes is multiplied, sad to say, by a threefold woe of its own, so that together there are nine woes against which the Ave is properly addressed to Mary, there being three woes each of guilt, of misery, and of hell, for the lack of which she is justly greeted with the Ave.

Therefore, dearly beloved, the first point to be considered is the threefold woe of guilt, namely the woe of guilt in the heart, the woe of guilt in speech, and the woe of guilt in action. . . .

Oh, how far removed from that woe (*of guilt in the heart*) was the most innocent heart of Mary, as St. Bernard (*Serm.* 2 *in Assumpt. B.V.M.*) testifies when he says: "Mary had no fault of her own, and therefore also remorse was far from her most innocent heart." For, over what was the heart of Mary to feel remorse since she never did anything calling for repentance? . . .

And how far from that woe (*of guilt in speech*) were the most holy lips of Mary! St. Ambrose (*II de Virginibus*) well says: "There was no leer in Mary's eyes nothing bold in her speech, nothing that lacked modesty in her actions." Thus, not the gall and venom of the Devil, but the milk and honey of the Holy Ghost was on the lips of Mary, as the Canticle says (4,11): "Your lips, my spouse, are like dripping honeycomb; honey and milk are on your tongue."

Was it not the purest kind of milk Mary had on her tongue when she spoke that most chaste of words: "How shall this happen, since I do not know man?" (*Lk.* 1,34). Was it not the sweetest kind of honey Mary had on her tongue when she spoke that honeyed word: "Behold the handmaid of the Lord, be it done to me according to your word" (*Ibid, v.* 38)? . . .

Oh, how far from such woe (*of guilt in action*) was all the life and action of Mary! For that reason St. Bernard (*Epist.* 174) well says: "It was becoming that the Queen of Virgins should be specially privileged with the sanctity of spending all her life without any sin whatever, so that, inasmuch as she gave birth to the Destroyer of sin and death, she might secure for everybody the favor of life and justice."

Note that he says without any sin whatever. Mary spent all her life in a way that neither in heart nor tongue nor deed did she contract a stain of sin, so that our Lord could truly say to her: "You are all fair, O my love, and there is not a blemish in you" (*Cant.* 4, 7). . . .

In the second place we must consider that Mary was exempted, not only from the threefold woe of actual sin, but also from the threefold woe of original misery, that is to say, from the woe of the misery afflicting all at birth, from the woe of the misery afflicting those who give birth, and from the woe of the misery afflicting us all at death.

The woe afflicting all at birth is the sinful tinder which puts a weakness on everybody born. The woe afflicting those who give birth is the misery of the pain which tortures them in bearing. And the woe afflicting the dying is the misery which resolves us into dust and ashes. . . .

How free of that woe (*of the misery afflicting those who give birth*) was Mary when she bore her Child in the womb and gave him birth! As St. Augustine (*should be Alcuin, Homil.* 3 *de Nativ. B.V.M.*) exclaims: "Oh, how blessed was that Mother, who without infection conceived and without pain brought forth our Remedy!" . . .

Oh, how far removed from that woe of disintegration was — such is our belief — the most holy body of Mary! For, that body is the utterly holy repository of God, and it was becoming that it should not decay but rather be resurrected, like that of her Son, before it could in any way suffer decay. For that reason the Prophet says with special reference to the Mother as well as to the Son: "Arise, O Lord, to go into your resting place, you and the ark which you have sanctified" (*Ps.* 131,8). This ark was made of incorruptible wood (*cf. Exod.* 25, 10); for, as we believe, Mary's flesh suffered no decay at all.

That is why St. Augustine (*De Assumpt. B.V.M.*) says: "A treasury as exceptional as that is more properly preserved in heaven than on earth, and rightly is perfection such as that followed by the absence of corruption and not by any measure of decay." . . .

In the third place, dearly beloved, we must consider that Mary was free, not only of the threefold woe of actual guilt and the threefold woe of our inherited misery, but also of the threefold woe of the punishments of hell. The latter threefold woe consists in the severity, the variety, and the duration of those punishments. . . .

How far removed from the great woe of that severe

punishment was the great quantity of grace and glory accorded to Mary, for whom, as opposed to that vast pyre of the damned in hell, God had prepared such mighty glory in heaven, so that, great as she was in merit, so great she should be in her reward. It is she who is that glorious throne of which the Third Book of Kings says (10, 18): "King Solomon made a great throne of ivory and overlaid it with the finest gold." That throne of Solomon is Mary, so altogether magnificent in grace and glory.

St. Bernard (*Serm.* 1 *in Assumpt. B.V.M.*) says to the point: "In the degree that Mary excelled everybody else on earth in the grace she acquired, in the same degree she obtained exceptional glory in heaven." . . .

Far removed from these manifold torments (*of hell*) was Mary, with the great variety of her merits and of her reward. As against the many evils of the damned in hell, God had duly prepared for her many blessings in heaven, to such a degree that no angel or saint can be compared to her as regards the variety and accumulation of heavenly goods, as is said in Proverbs 31 (v. 29): "Many daughters have gathered up riches, but you have surpassed them all."

Taking those daughters to mean the souls of the saints and the angelic spirits, has not Mary surpassed the particular riches of them all? Has she not surpassed the wealth of the virgins, the confessors, the martyrs, the apostles, the prophets, the patriarchs, and the angels themselves? For, she is the original virgin, the mirror of confessors, the rose among the martyrs, she of whom the apostles report and the prophets foretell, the daughter of the patriarchs, the queen of the angels. What feature of the wealth of all these persons was wanting to her? Listen. St. Jerome (*Epist.* 9 *ad Paul. et Eustoch.*) says: "If you look at Mary more closely, there is nothing by way of virtue or beauty or luster or glory that does not radiate from her." . . .

Very far indeed removed from that utterly enduring punishment of hell was the enduring glory of Mary. As against the eternal darkness of hell, our Lord prepared eternal light for her in heaven; so that, just as the sinful soul, the seat of the Devil, is in such miserable darkness forever, so Mary, the mediator, and the seat of Christ, remains in marvelous light for all eternity. As the Psalmist says (*Ps.* 88, 38): "His throne is like the sun before me, and like a moon unchanging forever."

Thus, therefore, was the Blessed Virgin Mary far removed from the triple woe of hell, yes, far removed from all the nine woes mentioned; and so she was well greeted with the word Ave.

Let us, therefore, O dearly beloved, all repeat our Ave to her. And let us all pray that she may for the sake of her dearest Son pray for us to be delivered from all woe. Through our Lord Jesus Christ, her Son, who with the Father and the Holy Spirit lives and reigns.

Third Lesson

On the meanings of the name Mary, and that Mary is appropriately called Bitter Sea, Star of the Sea, Giver of Light, and Lady.

Ave, Maria! . . . Maria may be interpreted as bitter sea, or also as star of the sea, or as enlightened or giving light, or finally as lady. Mary, however, is like the bitter sea to the demons; she is the star of the sea to mankind; she reflects and gives light amid the angelic spirits; and she is princess over all creatures. In the spiritual world, she is a bitter sea to the demons; in her official position, she is the star of the sea; in eternity, she is light among the angels; and throughout the universe, she is the princess over all creatures. . . .

The name Mary is interpreted to mean loyal lady or princess. In this sense the name is most appropriate to a person arrayed with imperial power such as Mary's, who is truly in authority over the denizens of heaven, earth, and hell; ruling lady over the angels, over men, and over the demons; ruling lady in heaven, in the world, and in hell.

Consider first of all that Mary is ruling lady over the angels. She is indicated in the royal person of Queen Esther (15, 6-7), of whom we read that she leaned tenderly on one of her maids while a second maid followed her lady, bearing up her train, which trailed over the floor.

Understand that our royal Lady Mary is meant by the royal lady Esther. The two maids, whose royal mistress Mary is, are the angelic and the human creature world. Oh, how delighted we wretched mortals should be that the angels have as their royal Lord and Lady a human being!

For, most assuredly Mary is the angels' royal mistress. For that reason St. Augustine (*Serm.* 208, *append.*) addressed her with the words: "If I say you are heaven, you are above that. If I designate you the mother of nations, you outrank that title. If I call you the queen of angels, you prove to be that in every way. If I style you the mould of God, you appear worthy of the name!"

The human soul, in turn, is the maid who follows Mary here in the world; follows her, that is, as she gathers up the garments of her mistress, which are her virtues and her example.

The intelligent angelic spirits, on the other hand, are the maid on whom their Lady Mary leans in heaven; that is, she leans on them inasmuch as she associates

with the angels in a most familiar manner, delights in the angels in the most exquisite way, communicates of her plenty to the angels in the most abundant measure, and furthermore rules over the angels with the fullest of power. In her royal power Mary leans on the angels in that sense, for, as St. Augustine (*Serm.* 208, *append.*), says: "Michael, the leader and prince of the soldiery of heaven, with all the spirits, obeys your orders of the day, O Virgin, in defending the souls of the faithful while they are in the body and escorting them as they leave the body, especially those souls, O Lady, who commend themselves (*to you*) day and night."

Thus you see that Mary is the royal mistress of the angels in heaven.

Now, consider secondly that Mary is the ruling lady over us mortals in the world. Of this Lady the Psalm (122, 2) says: "As the eyes of a maid are fixed on the hands of her mistress," and so forth. That maid of our Lady Mary is every faithful soul, yes, also the Church at large. The eyes of said maid ought always to rest on the hands of her mistress; for, the eyes of the universal Church as well as the eyes of every one of us should always keep looking at Mary's hands, to receive whatever is good at those hands and in turn to offer whatever good we do to our Lord through those hands.

For, whatever good we possess, we hold at the hands of this our Lady, as St. Bernard (*Serm. in Vigil Nativ. Dom.*) assures us when he says: "God wished us to have nothing which should not pass through the hands of Mary." It is likewise through the hands of our Lady that we ought to offer God whatever good we have done, as St. Bernard (*Serm. in Nativ B.V.M.*) advises, saying: "The little you wish to offer — if you do not want to see it rejected, take care to turn it over into the hands of Mary, pleasing as they are to God and worthy of entire acceptance" (*cf. I Tim.* 1, 15).

Oh, indeed yes, it is well for us that we have a royal lady like that, with hands so liberal toward us and so influential with God regarding us, that all of us may confidently take recourse to her. Wherefore St. Anselm (*Orat.* 51) says in his great devotion to her: "O august Lady, to whom the happy assembly of the just gives its thanks and to whom the horde of the guilty in their terror flee: to you, O mighty and merciful Lady, I take recourse in my sins and anxiety."

Thus you see how Mary is the royal lady of the angels in heaven and, besides that, the royal lady of the mortals in this world.

Now consider thirdly that Mary is the ruling lady of the demons in hell, dominating them with such power that the words of the Psalm (109, 2) can be applied also to her: "The Lord will make the rod of your power spring up like a branch out of Sion, to bear rule in the midst of your enemies." That rod of power is the Blessed Virgin Mary. For, she is the rod of Aaron (*Num.* 17, 8) which flowers through her virginity while bearing fruit by means of her motherhood. She is likewise the rod of which Isaias, chapter 11 (*v.* 1) says: "There shall come forth a rod out of the root of Jesse."

The Virgin Mary is that rod of power against the infernal enemies, whom she dominates with mighty power. Since our Lady possesses such great power, she is deservedly loved by us, deservedly glorified by us, and deservedly entreated by us to defend us against those same enemies.

St. Anselm (*Orat.* 52), gives us an example, when he says, addressing this great mistress: "Great Lady, oh, great Lady indeed, my heart desires to love you, my lips to praise you, my spirit to venerate you, my soul to entreat you; for, all my being commends itself to your guardianship."

To sum up what has been said on the meanings of the name Mary. . . Mary is a bitter sea to the demons with their perverted minds, the star of the sea to men converted to God, a giver of light to the angels who have not turned from God, and the royal lady ruling every creature in the universe.

So, dearly beloved, let us pray to Mary with the greatest devotion. Let us entreat her and say: Oh then, Mary, thou bitter sea, help us to turn totally to bitterness in true repentance! Thou star of the sea, O Mary, help us keep on the right course spiritually through the sea of this world! Thou giver of light, O Mary, help us so that in eternity we can possess the light of glory! And do thou, Mary our Lady, help us that under thy sway we may be led on in filial attachment. Through our Lord Jesus Christ.

Fourth Lesson

How very well the name of Mary suits the Blessed Virgin, and that she was free of any fault and full of all virtue.

Hail, Mary! That dearest and most lovable of names, a name so gracious and noble, so glorious and worthy, is eminently becoming to the blessed virgin Mother of God.

It was most becoming that a maiden so holy should be called Mary. For, we are speaking of the Mary who was free of any vice and full of every virtue; of Mary who was most immune from the seven capital vices and most firmly fortified with the opposite virtues. As against pride, Mary was altogether lowly in her humility. As against envy, she was most loving in her charity. As against anger, she was most meek in her gentleness. As

ifestations have in the very life of the Church are points well treated in language that is exact, dignified, and also very prayerful. In view of the vast amount of writing on Marian apparitions, this short book which indicates the basic theological principles that should underlie our response to such events certainly does fill a need.

Devotional

In *Citadel of Wisdom* (Montfort Publications, Bay Shore, 1960; 114 pp.; $3.00) Father Robert O'Connell S.J., has contributed a series of eight meditative studies on our Lady. In these he teaches that by imitating Mary one can arrive at a complete union with her Divine Son, the Eternal Wisdom. The author bases his lessons and counsels on Mary's response to the will of God during the Infancy and the Hidden Life of Christ. By his calm language, engaging simplicity, and very positive approach, he makes advancement in the spiritual life most attractive and desirable.

Fifteen of Richard Cardinal Cushing's Marian conferences and sermons have been brought together in a volume entitled simply *Mary* (St. Paul Editions, Boston; 160 pp.; cloth, $2.50; paper, $1.50). These forceful, direct, very down-to-earth talks were addressed to various groups, some to priests, others to religious, or to the Catholic laity. Their most constant theme is that Mary can by her example shape and transform the life of any man no matter what his particular vocation may be. The last three selections speak of Mary's role in American Catholic history. The final one, given at the dedication of the Immaculate Conception Shrine in Washington, is a triumphant expression of joy in seeing the completion of the great gift which the people of the country gave to Mary.

Commentaries without number have been written on the Litany of Loreto. Among the latest is the work of Father Patrick J. Gearon O.Carm., *The Litany of Our Lady* (Carmelite Third Order Press, Chicago, 1959; 237 pp.; $2.50). To make his ideas readily understandable the author uses language that is simple in the extreme. His very homely illustrations he takes from the most common everyday occurrences, and the most familiar objects provide him with a lesson. The two most dominant thoughts in these explanations of the Litany's many titles are the sublime excellence of Mary's own person and the rightful place she has in the lives of her children. Father Gearon has strewn more than a few poetry selections throughout the book. A number of them are somewhat longer than one might expect in a work of this kind.

The same author has published another volume, *The Imitation of Mary* (Carmelite Third Order Press, Chicago, 1959; 167 pp.; $2.00). Here Father Gearon presents Mary as a model of holiness. The style and approach are similar to those of the book mentioned above. Some may find particularly helpful the suggestions given in the thirty pages of the chapter entitled "Mary beside us at Mass."

Of interest to some readers will be the light, intimate conversations that make up Sr. Marguerite Andrews R.S.M., *Journal for Mary* (Christopher House, Boston, 1960; 227 pp.; $4.00). Twelve chapters, one for each month of the year, are addressed to Mary in a tone both loving and familiar. Events in Mary's life, the cycle of her numerous feasts, favors she has granted to her clients are the principal topics of these conversations. Woven into the fabric of these heart-to-heart talks are many prayers, words of spiritual advice as well as occasional poems and comments on literary and artistic works dealing with Mary which have caught the author's fancy.

Father Anselm Viano S.S.P., has brought together a collection of anecdotes in *Mary, Our Sweet Mother* (St. Paul Publications, Derby, 1960; 61 pp.; $0.25). In some we see the various ways in which people have chosen to honor Mary. Others purport to show how she protects and aids those who are faithful to her. The stories, many of them in a modern setting, are similar to the ones recounted by St. Alphonsus Ligouri in his *Glories of Mary*. Included are four pages of very short extracts from quite a number of Marian authors.

Doctrinal

Without any doubt the most stimulating Marian book of the year by any one author was M. A. Bourchard's translation of a work by the Dominican Father Rogatien Bernard, *The Mystery of Mary* (Herder, St. Louis, 1960; 304 pp.; $4.95). The mystery in question is that of Mary's spiritual maternity. Its connection with a more central mystery, Christ's headship of his Mystical Body, is the special point of view from which it is here considered. By exploiting the richest veins of doctrine, Father Bernard has provided numberless treasures for our contemplation of Mary. Withal he has written a most practical book showing how closely bound up Mary is with the fabric of our Christianity. What is as unusual as it is welcome in a work of such depth is the tone of enthusiasm, joy, and wonder with which the author gives us his good news.

Basing himself on the Gospels and the Apocrypha, which may be called the foundation documents for our ideas about Mary, Henri Daniel-Rops, the distinguished member of the French Academy, has produced a scholarly but unpretentious work, an original and eloquent

the Holy Ghost proceeded to accomplish marvels in her flesh."

Note, thirdly, that Mary was most meek in her gentleness, most patient in the face of all adversity. It is Mary whom Simeon addressed with the words recorded in Luke, chapter two (*v.* 34): "And he said to Mary, his mother: Behold this child is destined to be the fall and the rise of many in Israel, and to be a sign to which people will object. And a sword shall go through your own soul."

The sword signifies the very bitter suffering and death of her Son. A material sword can neither kill nor wound the soul. Thus, although the extremely bitter suffering of Christ went through and through the soul of Mary as she suffered with him, yet it neither killed her soul with hatred nor wounded it with resentment.

For, Mary never hated those who slew her Son, and never felt resentment toward them. If other martyrs could be so patient in the martyrdom of their body, how much more so was our martyr Mary in her spiritual martyrdom. St. Jerome (*Epist.* 9 *ad Paul. et Eustoch.*) says of her noble martyrdom: "She was more than an ordinary martyr, because the sword of Christ's suffering caused her to suffer in spirit, and more terribly."

Oh, marvelous patience and meekness of Mary! For, she bore it with the greatest patience not only when her Son was being crucified before her eyes, but also when, previous to the crucifixion, her Son was slighted on her account, as is told in Mark, chapter six (*v.* 3): "Is not this the carpenter, the son of Mary?" And a little later it is said: "And they took offense at him!" True enough, Jesus was a builder, but the builder who fashioned the moon and the sun (*Ps.* 73, 6)!

Ah, how far removed from Mary's most gentle graciousness are those who are so ungentle, so impatient, so irritable, as their housemates and neighbors so often must experience!

In the fourth place, consider that Mary was most tireless and thoughtful in her occupation with good deeds.

For, it is of Mary that it is said in Acts, chapter one (*v.* 14): "All these, with one mind gave themselves up to prayer, together with the women and Mary, the mother of Jesus" (*Lk.* 18, 1). Mary gave the example by her untiring perseverance in prayer; for, one ought to pray continually and never be discouraged. And if Mary was so busy with prayer on earth, how busy will she not be, praying for us in heaven?

For that reason, St. Augustine (*Serm.* 208, *append.*) does well to exhort us with the words: "Let us all beseech Mary for her patronage with all our might, that while we go on having recourse to her with the homage of our entreaties on earth, she may deign to recommend us with her continued prayers in heaven."

But, notice too that our Mary was tireless in her occupation, not only with oral prayer, but also with holy interior meditation. It is of Mary that it is said in Luke, chapter two (*v.* 19): "But Mary treasured up all these sayings, reflecting on them in her heart."

And not being sluggish of disposition, neither did Mary idle away her time. For that reason, she not only kept her mind busy with holy meditation and her lips with devoted prayer, but her hands too with good deeds. That is why we are told, as related above, that Mary remained with Elizabeth for three months (*Lk.* 1, 56). Why did she stay with her? St. Bede (*Homil. de Solemn. Deipar., quando salutavit Elisabeth*) tells us when he says: "So that, youthful maiden that she was, she might devote herself to the service of a woman so advanced in age."

Ah, wretched sluggard, with your mind and lips and hands so often idle of all merit, how far you are removed from the grace of Mary!

In the fifth place, consider how very straitened Mary was in her poverty. Of Mary it is said in Luke, chapter two (*v.* 16): "They found Mary and Joseph with the Child lying in the manger." Poor shepherds they were who found a poor mother and her poor Infant in that poor place — not in an extravagant cradle, but in a poor manger. You may be sure, that poor dear little mother could have had good accommodations, if she had not been poor.

Examine the details attentively, and you will see plainly the poverty of Mary. Of it St. John Chrysostom says: "Look how great Mary's poverty was, and let whoever is poor feel consoled at it." Yes indeed, whoever is poor willingly and of free choice for love of God

---

Mary is the Mirror of Justice because her soul and all her actions reflect the Eternal Light; in them is a picture of the worship of God and a duplication of his goodness. "She is the brightness of Eternal Light, and the unspotted mirror of God's majesty, and the image of his goodness" (Wisdom, 7, 26). . . . Look often into this Mirror of the most loyal and the most perfect Justice.

—Kilian Hennrich O.F.M.Cap.

---

and also whoever is poor of necessity but in patience, may take great consolation at Mary's being poor and our Lord's being poor.

Far removed from that consolation are the sinful rich, because they seek a far different consolation, so that it is said in Luke, chapter six (*v.* 24): "Woe to you rich. You already have your consolation." Not that I would have the rich despair; for, it was not only poor shepherds but also wealthy kings who found poor Mary and her poor Son, as is narrated in Matthew, chapter two (*v.* 11): "Going into the dwelling, they found the Child there, with his mother Mary." Thus these rich men found them, as they presented their gifts.

The poor, therefore, find such consolation through their poverty, while the rich find it through their liberality. While the poor become like Christ through their poverty, the rich become like Christ through their liberality.

In the sixth place, consider that Mary was most temperate as a result of her self-restraint. She is the Mary to whom the words are addressed in Luke, chapter one (*v.* 30): "Do not be afraid, Mary. You have found favor in the sight of God. Behold, you shall conceive in your womb," and so forth.

Notice, that it is said: "You have found favor." Mary would never have found such favor, unless grace had found Mary to be so very moderate regarding food and drink. God's grace and gluttony are not compatible with each other. It is impossible for a person to be at the same time pleasing to God through grace and displeasing to him on account of greediness. It is a blessing, therefore, to seek God's favor by avoiding gluttony, as it is said in Hebrews, chapter thirteen (*v.* 9): "It is good to make the heart strong with grace, not with food, which has done no good to those relying on it."

Notice likewise that it is said: "You shall conceive in your womb." Mary never would have conceived God in her womb, had her body been given to drink, had it been hot with wine; for (*as St. Jerome, Epist.* 69, *says*) "a body heated with wine soon froths over into lust." The womb burdened with God incarnate never was heavy with food and drink immoderately taken. Hence John Chrysostom (*Homil.* 1 *in Matth.*) says: "Mary never was a gourmand or a lover of wine."

How far removed from the favor in which Mary stood are those who so often go to excess in eating and drinking!

In the seventh place, finally, consider how very chaste Mary was in her virginity. Of her it is said in Luke, chapter one (*v.* 27): "The virgin's name was Mary." We have an evangelist, with Mary herself and an angel, to witness to the exceptional chastity of Mary.

For, Mary was chaste in her virginal flesh, as the evangelist testifies when he says: "The virgin's name was Mary." Mary was even more chaste in her virginal spirit, as she herself witnesses, since it is of her that it is said in Luke, chapter one (*v.* 34): "Mary said to the angel: How is this to happen, since I do not know man?" — that is to say, I am resolved not to know man. Most chaste of all was Mary by reason of her chaste Offspring, as the angel testifies in saying of Mary, in Matthew, chapter one (*v.* 20): "Joseph, son of David, do not be afraid to take your wife Mary to yourself," and so on.

Because the Virgin Mary became the mother of her divine Offspring through the Holy Ghost, her virginity was in no way whatever tainted by Offspring such as that, but it was marvelously glorified by so august an Offspring. Through your Offspring, O Mary, your virginity stands approved, consecrated, ennobled, enriched and dowried, sealed and confirmed.

For that reason St. Augustine does well when he says: "We proclaim Mary to be truly a virgin as well as a mother; for, her true motherhood glorified her virginity, and her unsullied virginity glorified her true motherhood." St. Bernard (*Serm. in Dom. infra Oct. Assumpt. B.V.M.*) also says: "Her virginity stood out the more glorious by reason of her motherhood, and her motherhood by reason of her virginity."

Oh, how far removed from the privilege of Mary are all those who are not continent. In no way are those people friends of Mary that are enemies of chastity.

Since, therefore, the most sweet name of Mary is so bound up with the favor of God, as has been pointed out, we rightly invoke this name when we pray as St. Bernard (*Serm.* 4 *in Assumpt. B.V.M.*) instructs us when he says so prayerfully: "May Jesus Christ, your Son, through you, O merciful Queen, bestow the treasures of his favor on us your poor little servants, as we invoke the most sweet name of Mary." Who with the Father and the Holy Ghost lives and reigns world without end. Amen.

FRANCISCAN FATHERS
LIBRARY
ST. JOSEPH'S CHURCH
LOS ANGELES, CALIF.

The Mother of God and the General Councils

The Third Ecumenical Council, held at Ephesus in 431, solemnly declared that Mary is the Mother of God when it condemned Nestorianism, which denied that Mary "brought forth according to the flesh the Word of God made flesh." After the close of the council St. Cyril of Alexandria preached a majestic sermon in Greek to the people who thronged the cathedral of the city. It was on this occasion that he spoke the following eloquent praises of Mary:

Hail, O Mary, Mother of God, Virgin and Mother! Morning Star, perfect vessel.

Hail, O Mary, Mother of God! Holy temple in which God himself was conceived.

Hail, O Mary, Mother of God! Chaste and pure dove.

Hail, O Mary, Mother of God! Ever effulgent light, from you proceeds the Sun of Justice.

Hail, O Mary, Mother of God! You enclosed in your sacred womb the One who cannot be encompassed!

Hail, O Mary, Mother of God! With the shepherds we sing the praise of God, and with the angels the song of thanksgiving: Glory to God in the highest and peace on earth to men of good will.

Hail, O Mary, Mother of God! Through you came to us the Conqueror and triumphant vanquisher of hell.

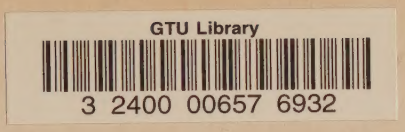
Hail, O Mary, Mother of God! Through you blossoms the splendor of the Resurrection.

Hail, O Mary, Mother of God! You have saved every faithful Christian.

Hail, O Mary, Mother of God! Who can praise you worthily, O glorious Virgin Mary?

The Fifth Ecumenical Council, held at Constantinople in 553, made the following declaration: "If any one shall say that the holy, glorious, and ever Virgin Mary was only in a certain sense and not most truly the Mother of God, or that she was so in some merely relative way as though it were simply a man who was born and not the Word of God that became incarnate and was born of her, or shall refer, as some do, the birth of the man to God the Word only in the sense that the Word was with the man when he was born; or if they calumniate the Holy Synod of Chalcedon, which calls the Virgin the Mother of God, by putting on those words the interpretation foisted on them by the detestable Theodore, calling her, for example, the mother of the man or the 'Christotokos,' that is the 'mother of Christ,' as though Christ were not God, and thus refuse to acknowledge her to be — as she is — really and truly the very Mother of God, since he who before the ages was God, the Word born of the Father, did in these last days take flesh of her and of her was born, as the Holy Synod of Chalcedon has devoutly acknowledged, let such a man be anathema."

The Sixth Ecumenical Council, held at Constantinople in 680-681, once more defined the divine maternity of our Lady in the following words: "In adherence to the Synodical Letters written by the blessed Cyril against the impious Nestorius and to those written to the bishops of the East, — following, too, in the footsteps of the five Holy and Universal Synods and of the holy and approved Fathers, we unanimously define that our Lord Jesus Christ is to be acknowledged as our true God, one from the holy and consubstantial Trinity which is the origin of life, perfect in Godhead, the same, too, perfect in human nature, truly God and truly man, the same made of a rational soul and a body; consubstantial with the Father according to Godhead, consubstantial with us according to human nature, 'in all things like unto us, save without sin' (Heb., 4, 15); according to Godhead begotten of the Father before the ages, but also in these last days the same conceived, for us men and for our salvation, of the Holy Spirit and the Virgin Mary who was really and truly the Mother of God according to his human nature, one and the same to be acknowledged as Christ, only-begotten Son of God, in two natures, not commingled, not changed into one another, inseparable one from the other yet indivisible; the differences between these two natures in no sense removed by reason of their union but rather the peculiar properties of each preserved, though concurring to form one Person and one subsistence; one and the same only-begotten Son of God, the Word, the Lord Jesus Christ, not divided nor shared between two persons, according as the prophets of old and our Lord Jesus Christ himself taught us and the Creed of the holy Fathers has handed down to us."


GTU Library
3 2400 00657 6932

THREE DAY
CIRCULATION

GTU Library
2400 Ridge Road
Berkeley, CA 94709
For renewals call (510) 649-2500
All items are subject to recall